JEREMIAH BVRROUGHES
Late Minister of the Gospell.

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THE SAINTS TREASURY.

Holding forth

1. *The incomparable Excellency and Holineſſe of God.*
2. *Chriſts All in All.*
3. *The glorious enjoyment of Heavenly things by Faith.*
4. *The Naturall mans bondage to the Law, and the Chriſtians liberty by the Goſpell.*
5. *A preparation for judgement.*

Being ſundry SERMONS preached in *LONDON*,

By the late Reverend and painfull Miniſter of the Goſpel,

JEREMIAH BURROUGHES.

LONDON,
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THE SALINE TREASURY.

TO THE

HONOURABLE,

FRANCIS ROUS, Esq;

Speaker of the Parliament of the Commonwealth of *England*, and Provost of *Eaton-Colledge*.

Honoured Sir,

IF a Heathen Poet could say, *Non omnis moriar*, I shall live though I die; supposing his Works immortall, though himselfe were mortall; Upon how much better an account may a Prophet of the Lord say, *Non moriar, sed vivam*, I shall not die, but live; both in respect of his immortall

A soule

ſoule, to which death is as the gate of life; and in reſpect of the immortall travell of his ſoule, being converſant in the Word of the Lord that abideth for ever.

The workes of the Saints of God in whom is the ſpirit of prophecie, not onely live when they are dead; but are inſtrumentall in the hand of grace, both to plant life where it is not, and water it where it is, that it may ſpring forth more abundantly.

The choſen Veſſell of the Lord, by whoſe Miniſtry he was pleaſed to give out the Heavenly treaſures laid up in theſe Sermons, hath ſome yeares ſince put off his earth, and put on that Inheritance of the Saints in light, for which the Lord ſeemed *earlie* to have fitted him, by his earneſt and

aſſiduous Travail in fitting others. But though the Veſſell be broken, or rather indeed refined and tranſlated to his maſters more immediate uſe, yet the Treaſures abide for the common enrichment of the Saints. For ſpirituall Treaſures (like the loaves bleſſed by our Saviour) multiply in their uſe, and when thouſands have been enriched by them, doe ſtill remaine ſufficient to enrich thouſands.

To you honoured Sir, is this ſmall, but Precious treaſury preſented, not as though your own ſtore were not already full; for who knowes not how many precious Jewels (through the riches of Chriſt in you) you have richly ſet and poliſhed for the adorning the Bride the Lambs wife? Surely the ſpirit of Chriſt ſeemes to have

choſen and ſealed your Spirit to celebrate his own Nuptials in your Myſtical Marriage and ſong of loves.

But as gold, beſides its own internal worth, receives an Authentick impreſſion from the Image and Superſcription of the Prince: And as in honouring the Lord with the beſt part of our ſubſtance, An humble acknowledgement of his Intereſt both in the whole and our ſelves (not any Addition to his fulneſſe) is intended: So is this Treaſury preſented to the touch and teſt of your Judgement, Firſt as the Standard of approving things that are excellent. And then as an humble teſtimony how much he owes himſelfe to you that preſents it.

That the Lord would make you long an Ornament and defence to his

his Saints, and prosper his own plea-
sure in your hands, is the prayer of,

Honoured Sir,

The most humble, and most

obliged of your Servants,

J. W.

To the Christian Reader.

THe Authour of these ensuing Sermons hath so abundantly approved himselfe to the Church of God by his former labours, both in preaching and writing, that it would be rather a disparagement to him to offer any thing by way of commendation. His name is yet like a precious Oyntment; and so may it be so long as the Sunne and Moon endures. These Sermons will discover themselves to be his genuine issue; the severall lineaments and proportions of his stile (though stiles differ as much as faces) are here discernable. Those that had the happinesse to be conversant with him, and auditors to him, are able to say, Sic oculos, sic ille manus, sic ora ferebat, *So he opened his Text, so he handled his Doctrine, so he delivered his Application. It is true, these fragments of his are under the pre-*

prejudice of being Posthumus *works; yet we may say of them as* Paul *said concerning himselfe, We suppose they are not inferiour to the rest of his Works, though they are born out of due time; and fragments though they are, yet are they to be esteemed,* Ramenta auri sunt pretiosa. *These Sermons are to be prized for their own worth and intrinseeall excellency, whoever was Authour. And this Authour is to be honoured for his reall worth, what soever he is the authour of.*

We shall adde this also for thy encouragement, that these Sermons have been very happily taken by the pen of a ready writer, Mr. Farthing, *now a Teacher of Short writing; one who hath given ample testimonie of his great skill and dexteritie in writing Short-hand. We think we may say, there are not many words delivered by the Author, that are left out. However, confident we are that there is nothing materiall which was by him preached, but is here by the care and faithfulnesse of the Scribe presented to thy view.*

The desire of the publishers is, that the name of this worthy man of God may be kept in honour,

nour, that thou maiſt transferre theſe things to thy own uſe, and expreſſe them in thy life, that what was ſpoken to ſome may be common to all; what was accepted by them that heard it, may be received and improved by thoſe that read it. This is all we have to communicate to thee; it would be an injury to detaine thee longer from the reverend Author; we only commend thee to the grace of God which is able to make thee abound in every good work, and bid thee Farewell.

Ja. Nalton. Matthew Poole.
Wil. Cooper. Allen Geare.
Tho. Jacomb. Ralph Venning.

Septemb. 29. 1653.

Imprimatur,

EDM. CALAMY.

THE SAINTS TREASURY.

EXODUS 15. 11.

Who is like unto thee, O Lord, amongſt the Gods! who is like unto thee, glorious in holineſſe, fearfull in praiſes, doing wonders!

THis Scripture is this day fulfilled in our Eares, and before our eyes; that which God hath already begun to doe for this Kingdome and the neighbour Churches, doth ſhew unto us, that there is none like unto the Lord, *Who is glorious in holineſſe, fearfull in praiſes, doing wonders.*

The words though they be in the middle of the ſong, yet they are a kinde of an Epiphonema, which uſually is at the end; but the ſpirit of *Moſes* being raiſed in admiring at, and bleſſing God for the great things he had done for his people, he containeth not himſelfe till he comes to the end, but breakes forth in the very middle with this applauſe of the glory of God, *Who is like unto thee, O Lord amongſt the Gods, who is like unto thee, glo-*

rious in holineſſe, fearefull in praiſes, doing wonders! You ſee then the words are a part of *Moſes* his ſong, occaſioned upon the goodneſſe of God in delivering of his people from *Egypt*, and carrying of them through the Red-ſea. And this ſong, is the moſt ancient ſong that ever was in the world; it is the firſt in Scripture, and we know of no Author before *Moſes*; thoſe that were skilfull in the way of Poetry were many hundred yeares after *Moſes*. It is a ſpirituall and moſt excellent ſong; the ſtile of it is full of Elegancy, the matter of exceeding variety; it is Eucharifticall, Triumphant, Propheticall, and 'tis pitty we have not ſuch an excellent ſong as this is, turned into Meeter, to be ſung in our Congregations. And it is a moſt delightfull ſong, and therefore you ſhall obſerve when God promiſed a great mercy to his people in which they ſhould exceedingly rejoyce, he hath reference to this ſong, *Hoſea* 2. 15. *And I will give her Vineyards from thence, and the valley of Achor for a doore of hope, and ſhe ſhall ſing there as in the dayes of her youth, and as in the day when ſhe came up out of the Land of Egypt.* When God intended any great mercy to his people, he would have them ſing according to this ſong of *Moſes*: So then, if God be in a way of mercy, if he be opening a doore of hope to us, you ſee how ſeaſonable this ſong is. And 'tis a Typicall ſong, as of the deliverance of Gods people out of *Egypt*, ſo a Type of the deliverance of Gods people from the bondage of Antichriſt; therefore it is very obſervable, that this ſong was to be ſung againe when the people of God ſhould be delivered from Antichriſt; In *Revel.* 15. and the beginning, you may ſee Gods judgements upon Antichriſt. and in verſ. 3. it is ſaid *they ſing the ſong of* Moſes *the ſervant of God, and the ſong of the Lamb, ſaying, Great and marvellous are thy workes Lord God almighty; juſt and true are thy wayes, thou King of Saints.* By this you may ſee that God would ſhew us, that the bondage under Antichriſt is like the bondage in *Egypt*; and therefore *Rome* is called *Egypt* in the *Revelations*, becauſe when we ſhall be delivred from Antichriſtian bondage, we ſhall renew this ſong of *Moſes*: So that if we now expect deliverance from bondage under Antichriſt, it is good for us to acquaint our ſelves with this ſong, becauſe it is that which ſhall be ſung over againe when the bondage of Antichriſt is removed

moved. It is a miraculous ſong according to the opinion of *Auſtin*; he brings in this ſong as one of the miracles, that is, that God did at the ſame time by the ſpirit inſpire all the people of *Iſrael*, that they ſung together one and the ſame ſong; and therefore it was miraculous true if it had been ſo, but the Scripture is not cleere in that.

But we leave generalls and come to the words; though there be many excellent things in the Chapter to make way to that I have read; yet becauſe I would not be hindered, I will come inſtantly to the words, which are as it were a recapitulation of all, containing the ſubſtance of all; as if he had ſaid, I have ſpoken of many particulars that God doth for his people; *but there is none like unto the Lord, who is glorious in holineſſe, fearefull in praiſes, doing wonders.* There are foure things (you ſee then) wherein the name of God is advanced here: Firſt, there is none like the Lord: Secondly, glorious in holineſſe: Thirdly, fearefull in praiſes: Fourthly, doing wonders.

I confeſſe when my thoughts were firſt to ſpeake upon this Text, I intended onely the third particular, the opening of that Title of God, *fearefull in praiſes*; we finde not any ſuch Title that I know of in all the book of God but onely in this place; but becauſe I ſaw there was much of God in the two former, therefore I thought it might be uſefull to ſhew you what there is of God in them, and was unwilling to paſſe them by. For the two firſt then, *who is like to thee, O Lord*, amongſt the Gods, *who is like unto thee, glorious in holineſſe, who is like to thee?* this you ſee is put by way of interrogation; now interrogations in Scripture are eſpecially brought in two wayes: Firſt, by way of admiration. Secondly, by way of negation. Sometimes by way of admiration, *Iſaiah* 63.1. *Who is this that cometh from Edom with died garments from Bozrah?* Many others we might name by way of admiration: and by way of negation you know there are hundreds of examples; and both theſe we are to underſtand here in the Text: Firſt, by way of admiration, *who is like unto thee O Lord amongſt the Gods*, &c. The ſpirit of *Moſes* and the people being ſtruck with aſtoniſhment at the glory of God, now manifeſted by the great workes he did, they admire and ſay, *who is like unto thee O Lord?* and then by way

of negation, *who is like unto thee O Lord?* that is, there is none like unto thee; that is the first expression of the glory of God, the lifting up of the name of God above all things whatsoever; *there is none like to God.*

And God doth much glory in this expression of his glory, that there is none like to him; we have it very often in Scripture, 1 *Chron.* 17.20. *O Lord there is none like thee, neither is there any God besides thee, according to all that we have heard with our eares:* So in *Psalm.* 86. 8. *Among the Gods there is none like unto thee, O Lord:* and *Psalm.* 89.6. *For who in the heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord?* we might name divers other places where God glories much in this expression of his glory: and the people of God have gloried much in it; and there is great cause they should doe so. It is said of the godly *Machabees* that at first by reason their name was an offence, meeting with this sentence, *who is like unto thee O Lord amongst the Gods?* and being much taken with it, they wrote the first Hebrew Letter of every word in this sentence in their ensignes of warre, and carried them about with them; and upon this ground they were called the *Machabees*, glorying in this Title of God, *who is like unto thee?* And upon this ground the Holy Ghost concludes, that all should honour and glorifie God, because there is none like unto him. *Psal.* 86. 8. *Among the Gods there is none like unto thee O Lord, neither are there any works like unto thy works.* Mark what followes in 9.10.11.12. verses. *All Nations whom thou hast made, shall come and worship before thee, O Lord, and shall glorifie thy name; for thou art great and doest wondrous things, for thou art God alone; teach me thy way, O Lord, I will walke in thy truth; unite my heart to feare thy name; I will praise thee O Lord my God, with all my heart, and I will glorifie thy Name for evermore.* Thus you see how the holy Prophet was taken with this expression of God; that there is none like to him, therefore *teach me thy way, O Lord, I will walke in thy truth, &c.*

מכבי מי כמוך באלם יהוה

There is none like unto the Lord amongst the Gods: So it is here, it may be translated as well amongst the mighties. God is lifted up here not onely above the Heathen gods, so that there is none like to him amongst them; but he is lifted up above whatever

ever hath any excellency in it; there is none like to thee amongſt the mighties: who ever is mighty & great, or let there be what might and greatneſſe and excellency ſoever in the world, yet God is infinitely above all. It would take up too much of our time, if we ſhould dilate our ſelves in ſhewing to you ſomewhat of the glory of God in this, how he is above all things, and that there is none like to him: I will therefore but briefly name a few paſſages, and apply this particular, and paſſe to the ſecond, that we ſhall dwell longer upon.

There is none like to God: Firſt, in that whatever is in God, is God himſelfe; this is a propriety of God: there is no creature hath any excellency in it that reaches to this excellency, that whatever is in that creature ſhould be the being of it, all creatures being made up of ſeverall things; but now whatever is in God is God himſelfe. Againe, there is an univerſall goodneſſe in God, and there is none like to him in that; one creature hath one good in it, and another, another: but God hath all good in him, there is all excellency and beauty in God in an eminent manner; there is none like to him in that. And then all beings are but one excellency in God, however we apprehend God in ſeverall excellencies; one attribute ſhining through one creature, and another through another, yet all are united in God; And all that is in him is primitively in him, he is of himſelfe, and from himſelfe, and for himſelfe. And then none can communicate himſelfe ſo as God can; none can inflict evill, or convey good ſo as God can, and that this expreſſion of God hath reference too: for it is peculiar to God to communicate as much of himſelfe as he will, which no creature can doe; though the creature hath but little, ſome drops onely of goodneſſe in compariſon of the infinite Ocean that is in God, yet the creature cannot communicate of thoſe drops as it will; it is the propriety of God onely to communicate of his goodneſſe as he will. And not onely ſo, but he can make the creature that he communicates his goodneſſe to, to be as ſenſible of his goodneſſe as he pleaſes, which none elſe can doe; though one creature can communicate good to another, yet it cannot make that creature as ſenſible of that good as it will, which God can doe. And ſo in inflicting of evill there is none

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like to the Lord in that, the Lord is able to let out all evill, to bring all evill at once; which none else can doe; and he is able to make the creature upon whom he inflicts an evil, to be as sensible of that evill as he will; one that hurts another, yet cannot make him as sensible of that hurt as he pleases, but this is the propriety of God; as he can bring all evill together, so he is able to make the creature as sensible of all as he will; and God challengeth this as his own propriety, that he alone can doe good, and he alone can doe evill; and therefore there is none like to him; from hence it follows then, that there is none to be worshipt as the Lord, there is none to be honoured as the Lord; the Heathen gods, because they did but communicate some particular good, therefore they challenged but particular service; externall worship, and worship in some particulars would serve the Heathen gods, and they were satisfied with it, and required no more; and there was reason for it, because they could not challenge to themselves a communication of a universall good; for one god was for one particular good, and another for another particular good; and therefore they had but particular worship sutable thereunto: but now there is none like to the Lord, he challengeth a universall worship and obedience: Thou shalt worship the Lord thy God with all thy heart, and soul, and strength: so that there is no such worship to be given to any as is given to God; and all because there is none like to him in the excellency of his nature, and in the way of communicating of himselfe unto his creature.

Now this that I have spoken, is exceeding usefull in the whole course of our lives, in ordering of our wayes and thoughts toward God: consider how usefull this is, thus: It should be our care in beholding any beauty, any good, or excellency in the creature, to keep still in our thoughts and hearts, the sense and apprehension of the infinite distance that there is between God and that creature; the want of this is the cause of almost all the evill that there is in the world, and the true apprehension of this is a speciall meanes to enable us to glorifie God as a God. I say thus, when thou beholdest any excellency, beauty, or comlinesse in a creature, and tastest any sweetnesse in it, be sure thou dost then keep in thy heart the sense of this truth, that though

though there be some sweetnesse here, yet God is infinitely above the creature, and there is an infinite disproportion between that good, and beauty, and excellency that is in these creatures, and that which is in God himselfe. God gives us leave to let out our hearts upon, and to take the comfort of the creature, when we see a beauty and excellency in it; and that because it is his similitude upon the creature, and it is Gods excellency that is there, and a spirituall heart hath more freedome to let out it selfe to the comforts of the creature then any in the world besides, because he can meet with, and taste God there; but though God give us leave to doe this, yet evermore so that we be sure to reserve our hearts to God; to be sensible of the infinite excellency that is in God above any creature; and if we be not carefull of this, we shall soon fall off from glorifying God as God, and our hearts will sticke in the creature. And this hath been the ground of all the outward Idolatry and spiritual Idolatry in the world: Of outward Idolatry, which did arise thus; men at first seeing some excellency and worth in the creature, as the Sun and Moon, and Scars, they did acknowledge God above them; and that these were but creatures, and that there was more excellency in God then in any of these: but at last comming to look upon the creature too much, and being taken with the excellency they saw there, their hearts stuck in the creature, and they lost the apprehension of the infinite excellency of God above the creature, and so fell from God, and worshipt them that were no gods.

And so for spirituall Idolatry; those that commit Idolatry with riches, or any creature: come to them at first, and say to them, how doe you apprehend the comforts of the creature? is there not infinitely more in God then there is in the creature? yes, they will say. But by letting our hearts out upon the creature, and by poring upon the beauty of the creature, we begin at length to lose the power of this apprehension that was at first upon our hearts, and so commit spirituall Idolatry with the creature; and therefore it must be our care to keep intire and fresh our apprehension and sense of that infinite distance that there is between God and all the comforts of the creature: and so long as thou doest keep thy apprehensions fresh and strong

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here, there is no danger, and thou ſinneſt not in letting thy ſelfe out to the creature, if it have not abated thy apprehenſions of the infinite diſproportion that there is between God and all creatures, therefore now ſeeing there is an infinite ſtupendious height of excellency in God above all creatures, there ſhould be the like thoughts in our hearts towards God and the creature, thus: as there is an infinite diſtance between the excellency of God and the excellency of all creatures, ſo there ought to be a kinde of infiniteneſſe in the diſtance and diſproportion between that eſteem and delight, and dependance we have in, and upon the creature, and that we have in and upon God; therefore you ſhould not ſatisfie your ſelves in this that you acknowledge God above the creature, for all will do ſo; but you are to finde in your ſouls ſuch a diſproportion between your eſteem and joy, and deſire after the creature, and that you have after God, as is ſomewhat like the diſtance that there is between God and the creature, now the diſtance is infinite that is between God and the creature, therefore there ſhould be a kinde of infiniteneſſe in the diſtance between your eſteem of, and the working of your hearts and endeavours after the creature; and that eſteem and working of your hearts and ſouls which you have towards God; and this is to glorifie God as a God; this is the ſoul worſhip we owe to God in the world; this is the true ſanctifying of the name of God when this comes practically upon our hearts.

Secondly, if there be none like to God, then it followes that there is none like to the people of God; for as a mans god is, ſo is he; look what god a man chuſeth, he is as his god is; a covetous man, if he make riches his god, he is ſo to be judged; and ſo a voluptous man or a Heathen. Now if the Saints of God have choſe this God to be their God, and there be none like to him, then it muſt needs follow, that there is no people like to Gods people: and marke how the Holy Ghoſt makes this reference in divers Scriptures, as *Deut.* 33. 26, 29. compared verſe 26. *There is none like unto the God of Ieſurun, who rideth upon the Heaven, in thy help and in his excellency in the skie*; what is the inference of the Holy Ghoſt upon this? verſe 29. *Happy art thou O Iſrael, who is like unto thee, O people ſaved by the Lord*, &c. So that you

you ſee according to the glory of God in any particular there is a reflection of it upon the Saints of God, and this is the wonderfull excellency of Gods Saints to have the reflection of God upon them, happy are they that have God to be their God; if God be excellent, ſo are they: if God be above all, and there is none like to him, ſo are they above all, and there is none like to them. You have the ſame inference of the Holy Ghoſt, *2 Samuel 7.22,23. Wherefore thou art great, O Lord God, for there is none like thee, neither is there any God beſides thee; according to all that we have heard with our eares.* Marke what followes, *and what one nation in the earth is like thy people, even like Iſrael?* &c. So that there is none like the people of God; and it muſt needes follow from hence, for they are as their God is; therefore ſayes *Moſes* (when he ſpeaks of the people of God) *Exod. 33. 16. So ſhall we be ſeparated, I and thy people, from all the people that are upon the earth*, ſo you read it in your Bibles; but the word in the originall ſignifies *wonderfully ſeparated*; Gods people are wonderfully ſeparated from the world; as God is wonderfully high above all creatures ſo are his people, therefore in *Numb. 23. 9.* it is ſaid that *Gods people ſhall dwell alone, and ſhall not be reckoned among the Nations*: why becauſe they are the people of God and the people of that God that hath none like to him, and therefore there is none like to them; that is for the conſolation of the Saints of God.

Thirdly, it followes from hence, that therefore it ſhould be our care that none ſhould doe for their gods ſo as we doe for ours: for if there be none like to our God, then it is a ſhame, that any that chuſe other gods ſhould doe that for them that is above that which we doe for our God. As now for Idolators, to inſtance in outward and ſpirituall Idolatry: why, there is none like to out God, certainly all the Idolaters in the world have not ſuch a God as we have, *their rocke is not as our rocke, our enemies themſelves being judges.* What a ſhame then were it, if we ſhould not doe more for our God then they doe for theirs? yea, we ſhould labour to doe that for our God that may come up to that height of excellency which we apprehend to be in him. Will you ſee what Idolaters doe for their Gods: First, obſerve the earneſtneſs of the ſpirits of Idolaters after their

gods, their hearts are enflamed after their Idols: ſo we have it *Iſaiah* 57.5. *enflaming your ſelves with Idols under every green Tree*: their hearts were enflamed after their Idol gods, which are not like our *God*: O how then ſhould our hearts be enflamed after our God! ſhould we content our ſelves with, and reſt ſatisfied in cold and in dead ſervices to our God! how much ſtrength ſhould that exhortation of the Apoſtle have upon us *Rom*, 12. 11. *Be fervent in ſpirit, ſerving the Lord?* It is the Lord we ſerve, it is our God, the great and glorious God, and therefore we ſhould be fervent in ſpirit, ſerving him.

Secondly, the Scripture ſayes that Idolaters, thoſe that worſhip falſe gods, are mad upon their Idols *Jer.* 50.38. The people of God then ſhould have their hearts run after God, ſo that thoſe that are carnall and not able to judge, ſhould look upon them even as mad men, and indeed they doe ſo: whenſoever the hearts of the Saints are after God fully, they are lookt upon as mad men; St. *Paul* was counted a mad man by *Feſtus*, *Acts* 26. 24. and we ſhould not be afraid of the reproaches of the world in this kinde; though they deſpiſe us and thinke us baſe and vile, and out of our wits: Why Idolaters are mad upon their Idols, therefore if there be any thing God calls for at our hands, though the world account it madneſſe, yet our hearts muſt worke after God in it: and it is a ſhame that any mens hearts ſhould be more after their gods, then our hearts are after ours; becauſe there is none like unto our God.

Thirdly, the earneſtneſſe of the hearts of Idolaters after their Idoll gods appeares from *Jer.* 8, 1, 2. *At that time ſaith the Lord, they ſhall bring out the bones of the Kings of Judah*, &c. *And they ſhall ſpread them before the Sun, and the Moon, and all the hoſt of Heaven, whom they have loved, and whom they have ſerved, and after whom they have walked, and whom they have ſought, and whom they have worſhipped: they ſhall not be gathered, nor be buried*, &c. I have often thought of this Scripture, it is exceeding remarkable: I know no one Scripture in all the book of God, that hath ſo many expreſſions together, to ſhew the ſtrength of the hearts of Gods people after God, as here we have to ſhew the ſtrength of Idolaters after their Idols: *And they ſhall ſpread them before the Sun, and the Moon, and all the hoſt of Heaven.* Marke, 1. *Whom they have*

have loved. 2. *Whom they have ſerved.* 3. *After whom they have walked.* 4. *Whom they have ſought.* 5. *Whom they have worſhipped*; and all in ſo few words. Thus their hearts were after their Idoll gods: how much more then ought it to be ſaid of us concerning our God, whom we have loved, and whom we have ſerved, and after whom we have walked, and whom we have ſought, and whom we have worſhipped?

Againe, obſerve how the Scripture ſets out the ſpirits of men after their Idoll gods, in regard of the coſt they are willing to beſtow upon them. *Iſa.* 46. 6. *They ſhall laviſh gold out of the bag, and weigh ſilver in the ballance, and hire a goldſmith, and he maketh it a god.* They care not what coſt they are at to worſhip their Idols. O what a ſhame would it be if we ſhould not be willing to part with much of our eſtates for the true worſhip of the true God: and though we ſhould loſe our eſtates, yet if we can ſerve God better, and in a purer way, we ſhould be content; for Idolaters will laviſh gold out of the bag upon their Idols. Now there is none like to our God; therefore it is a ſhame that they ſhould doe more for their gods then we doe for ours. And then what are Idolaters willing to ſuffer for their gods? 1 *Kings* 18.28. how did *Baals* Prieſts there cut themſelves after their manner, with Knives and Lancers, till the blood guſhed out, to ſhew their reſpect to their Idols? let us then be willing to ſuffer any thing that God calls us to. And how conſtant were they to their Idols! therefore ſayes God, *Jer.* 2.10,11. *Conſider diligently and ſee, if there be ſuch a thing: hath a Nation changed their gods which are yet no gods? but my people have changed their glory for that which doth not profit*; how ill doth God take this that Idolaters ſhould not change their gods that are infinitely below him, and yet that his people ſhould change their God who is infinitely above them?

Againe let us take heed leſt there be any found that ſhould have their hearts ſet more upon their luſts, then we are upon God: take all the excellencies in the world, and they are infinitely below God; how much more then is a luſt? for what is a luſt in compariſon of all creatures in heaven and earth? and yet how are mens hearts ſet upon their luſts? yea, how hath thy own heart been ſet upon wicked luſt heretofore? thinke then

with thy ſelfe what an infinite unreaſonable thing is it that the heart of any man in the world, or thy own heart, ſhould be ſet more upon a baſe luſt then upon the living, eternall, and infinite *God*. 'Tis ſaid of *Ahab*, that he ſold himſelfe to worke wickedneſſe, 1 *Kings* 21.20. be thou willing then to ſell thy ſelf to God, to give up thy ſelf to God; *the hearts of the ſonnes of men*, (it is ſaid) *are ſet, and fully ſet to doe evill*, *Eccleſ.*8.11. doe not thou content thy ſelfe with ſome faint wiſhes and deſires after *God*, but let thy heart be ſet and fully ſet for *God*. In *Micah* 7. 3. it is ſaid *they doe evill with both hands earneſtly*; marke, they doe evill, and they doe evill earneſtly, and they doe evill earneſtly with both hands. Now then, for ſhame be not thon ſluggiſh in doing ſervice for thy *God*; doe that which is good, and doe it with both thy hands, and doe it earneſtly with all thy heart.

Againe, we have one notable Scripture more that ſhewes how the hearts of men are ſet upon that which is evill, *Prov.*19.28. *The mouth of the wicked devoureth iniquity*; 'tis an elegant expreſſion of the Holy *Ghoſt*; its a metaphor taken from the practice of brute creatures; as now take a beaſt that hath been kept from drink a long time, and is exceeding thirſty, if you bring it to the water, it will thruſt its head into the water, as if it would devour the whole River, and could never be ſatisfied: that is the meaning of this phraſe, *the mouth of the wicked devoureth iniquity*, that is, when he comes to his ſinne, he is as greedy upon it, as the beaſt that hath been kept long from water is greedy of water. O how ſhould our hearts be infinitely more greedy after *God*, and his ſervice, then wicked men are or can be after the ſervice of their luſts! to conclude all this, with that you have *Exodus* 30. from verſe 34. to the end; there was a perfume there to be made by the compoſition of the Apothecary; but there was this charge given, *as for the perfume which thou ſhalt make, you ſhall not make to your ſelves, according to the compoſition thereof, it ſhall be unto thee holy for the Lord*, &c. So I conclude this point, there is none like to *God*, he being above all: when your hearts therefore are in any good frame towards *God*, perfumed and lifted up towards *God*, take heed they be not lifted up towards any creature in the ſame manner as they are towards *God*: for your

your ſervice to God muſt be ſutable to the nature of God; now there is none like to God, therefore there ſhould be no ſuch ſervice tendred to any, as is tendred to God: thus much for the firſt thing, whereby the name of God is advanced here; *who is like unto thee O Lord among the gods!*

We come now to the ſecond, *glorious in holineſſe*; The word tranſlated here *glorious*, doth as well ſignifie *magnificent, noble*, and ſo it is uſed in many places: *thou art magnificent and noble in thy holineſſe*. Brethren, it is the greateſt magnificence, the greateſt nobility, and height of ſpirit, that can be, to be holy: God himſelfe is a magnificent God, and he is ennobled by his holineſſe: this ſets out the excellency of holineſſe.

Againe, *glorious in holineſſe*, it is rendred by ſome glorious in holy things: that is, glorious in thy holy Angels, glorious in thy holy Saints, glorious in thy holy word, glorious in thy holy Ordinances, glorious in thy holy worſhip; God indeed is very glorious in his Angels, and in his Saints, and in his word, and in his worſhip, and in his Ordinances; but we will take the words as you have them here, *glorious in holineſſe*.

And for the explication of the glory of God in this Title, there are theſe three things to be done: Firſt, to ſhew you a little what holineſſe in God is. Secondly, I ſhall open unto you, how God is ſaid to be glorious in holineſſe. And then Thirdly, I ſhall ſhew you why God hath this Title given him here in this place; why he is rather ſaid here to be glorious in holineſſe, then glorious in power: for it was an act of power rather, that God did put forth in the deſtruction of the *Egyptians*, and deliverance of his people.

For the firſt: what is holineſſe in God; we underſtand this (as generally we doe almoſt all things of God) rather by way of negation then otherwiſe; rather by what it is not, then by what it is, therefore we uſe to ſay that Gods holineſſe is that whereby his nature is free from all kinde of mixture, and from the leaſt ſoil and filth of ſinne; therefore God is called light, becauſe light is ſo pure a creature and ſo free from any mixture of pollution, that it can be amongſt filthy things without any defilement of it ſelfe: ſo God can worke with ſinne it ſelfe, and yet without any defilement of his nature; but beſides this negation,

gation, if you would know somewhat positively, what the holinesse of God is, I would describe it briefly to you thus: *It is the infinite rectitude and perfection of the will of God especially, whereby he doth will and worke all things suitable to the infinite excellency of his own being*; the excellency of God is the highest, and therefore the rule of all excellency; and the will of God being alwayes suitable to his owne infinite excellency, and impossible to vary in the least from it, therefore his will is the rule of all holinesse. Let us consider it a little by looking into the holinesse of the creature, and by that we shall see somewhat of the holinesse of God: for as we cannot see the glory of the Sun by looking directly upon it, it being too bright an object for us: but by the reflection of its beames in the water we may behold its glory: so, the holinesse of God is too bright to be beheld in it selfe; we cannot behold the infinite purity and holinesse of God immediately: but by looking upon the holinesse of the creature, which is as it were the reflection of Gods holinesse upon it, and a ray and beam of it, we may come to see somewhat of the holinesse of God. Now the holinesse of a creature is this, the separation of it from common things to a holy use, or the dedication of a creature in some immediate manner to God, for the lifting up of the name of God; the holinesse of the Saints is this, the separation of their spirits from all common things to God as the highest and last end. And when they are able to worke to God as the utmost end, and to will that they doe in order to God as the last end; and so as is suitable to God as the highest end, that is the holinesse of their wills: so it is in Gods holinesse: Gods holinesse is a dedication, as it were, of God to himselfe: that is, God being of and from himselfe, and himselfe being his own last end, he gives up himselfe unto himselfe, and wills himselfe as the highest and utmost end, and so wills all things in order to himselfe as the last and highest end: this is the holinesse of God; and the image of this holinesse is that stampe and worke of grace that is upon the creature: when the creature is enabled to will God as the highest end, and all things in subordination to him, the creature is then said to be holy, because it hath a stampe of God upon it: this is Gods holinesse.

But

But *glorious in holineſſe*: how is God glorious in holineſſe? God is glorious in all his attributes and workes: and the truth is, there is not one thing in God more glorious then another, every attribute of God being in it ſelfe equally glorious; but in regard of manifeſtation and according to our apprehenſion, ſo one thing appeares more glorious then another; and God is pleaſed to ſpeak to us according to our apprehenſions: therefore you may ſee how the Saints doe eſpecially glory in God as a holy God: looking upon him as a holy God, they doe exceedingly rejoyce and glory in him: therefore ſayes the *Pſalmiſt*, *Pſal.* 99.3. *Let them praiſe thy great and terrible name, for it is holy:* and verſe 5. *Exalt ye the Lord our God, and worſhip at his foot-ſtool, for he is holy*: and again, verſe 9. *exalt the Lord our God and worſhip at his hily hill, for the Lord our God is holy.* Thus the people of God look upon God in his holineſſe as the ſpeciall ground of his praiſe and exaltation; yea the Angels themſelves in heaven, look upon God in his holineſſe, and eſpecially exalt him from thence, *Iſaiah* 6.3. the *Cherubims* and *Seraphines* cry three times, *holy, holy, holy is the Lord of hoſts.* You never finde any of Gods attributes mentioned ſo three times together: though it is true, God is infinite in power, and in wiſedome, as well as in holineſſe; yet you never finde in Scripture that God is ſaid to be wiſe, wiſe, wiſe, or, almighty, almighty, almighty: but *holy, holy, holy*, three times together: and as the Angels of Heaven adore God eſpecially for his holineſſe, ſo the Church of God, *Rev.* 4.8. cryes out, *holy, holy, holy, Lord God almighty*, ſhewing the bleſſed condition of the Church of God, when it ſhall be hereafter more ſanctified, and God ſhall dwell amongſt them, they ſhall exceedingly then adore God in his holineſſe above any other attribute: yea God himſelfe ſeemes to glory in his holineſſe above any other attribute; therefore when God would lift up himſelfe in his glory, and give you the higheſt expreſſion of himſelfe, he doth it in this, as he is holy. *Iſaiah* 57.15. *For thus ſaith the high and lofty one that inhabiteth eternity, whoſe name is holy.* When God would lift up himſelfe, it is in this *whoſe name is holy*: and ſo when God would ſweare by himſelfe (*Amos* 4.2.) he ſweares by his holineſſe. Now as the Scripture ſayes, when God could ſweare by no greater, he ſware by

by himselfe: so I may say, when God could sweare by no excellency above this, he swares by his holinesse.

Again, God glories in heaven it selfe as the habitation of his holinesse: heaven is the habitation of Gods glory, there God lets out his glory fully: but what is that glory? why the top of all, is, the holinesse of God. *Isaiah* 63.15. *Looke downe from heaven and behold from the habitation of thy holinesse and thy glory*: yea the throne of God is Gods holinesse, *Psal.* 47.8. *God sitteth upon the throne of his holinesse*; you know Kings upon their thrones are exalted and lifted up, so is God lifted up upon the throne of his holinesse. *Solomon*, he made himselfe a throne of Ivory, and overlaid it with the best gold, 1 *Kings* 10. 18. But the throne of God is a throne of holinesse, a throne of bright shining holinesse.

Again, when God reioyces in his people, he doth it as they are a holy people, *Deut.*7.6. *For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a peculiar people unto himselfe above all the people that are upon the face of the earth.* Yea further, you shall finde that this attribute of holinesse is more especially ascribed to the third person in the Trinity: God the Father is a holy God; the Son, he is the holy one of God; but the Holy ghost hath his name from Holinesse: and tis very observable, that all the three persons challenge an equall share in the working of holinesse in the creature, it being such a part of Gods glory, that all the three persons work it whereseoever it is: as the Father, he is a Sanctifier. *Jude* speaks of the work of sanctification wrought by God the Father in the first verse of his Epistle, *To them that are sanctified by God the Father.* And then for the Son, *Eph.*5.25,26. *Husbands, love your wives, even as Christ also loved the Church, and gave himselfe for it, that he might sanctifie and cleanse it with the washing of water by the Word.* Christ he gives himselfe for his Church; to what end? Not that he might bring it to Heaven onely, but that he might sanctifie it also; and then the Spirit of God, 1 *Cor.*6.11. *And such were some of you: but ye are washed, but ye are sanctified, but ye are justified, in the Name of the Lord Jesus, and by the Spirit of our God.* So that all the three persons come in for a share in this work: this is the glorious work of Father, Son, and Holy ghost.

But

But yet further for the demonstration of it: holinesse must needs be the glory of God, because it is the highest perfection and rectitude of an Intelligent free Agent. An Intelligent free Agent is the highest being of all, and holinesse is the rectitude of that being, and therefore must needs be glorious. Hence it is, that grace is called Gods image, because it is that which represents God in his highest excellency: for that is properly an Image of another thing, that sets it out in the excellency of it: if it doe it onely in a common and generall way, it is not an Image of it. And then, in Scripture, holinesse is called the beauty of God, *Psalm.*27.4. *One thing have I desired of the Lord, that I will seeke after, that I may dwell in the house of the Lord all the dayes of my life, to behold the beauty of the Lord, and to enquire in his Temple.* Now what is Gods beauty but the beauty of holinesse, the holinesse of God appearing in his Ordinances, and his worship is the luster and beauty of the infinite glory of God, as *Psalm.*110.3. the Ordinances are called the beauty of holinesse: *Thy people shall be willing in the day of thy power in the beauties of holinesse*, &c. Yea holinesse, some seeds of it, the very Image of it, onely in the creature, is called the glory of God, *Rom.* 3. 23. *All have sinned and come short of the glory of God*; the very beginnings of the work of holiness in the hearts of Saints is called the glory of God; much more then the infinite holinesse of Gods own nature. Further, it is holinesse that puts a luster upon all the other attributes of God, and makes them glorious and honourable, *Psalm.*111.9. *Holy and reverend is his name*; the name of God is therefore reverend, because holy; for take all the height of excellencies that are in God, yet if they be such as you can conceive them separated from his holinesse, they doe not make his name reverend: and this shewes how infinitely it concernes us to labour after holinesse; if all the excellencies of God cannot make his name reverend, being separated from holinesse, then let the creature have what excellency it wil, for parts, for estate, for dignity, and honour in the world; take away holiness, & you cannot say reverend is his name; but, *holy and reverend is his name*; so it is said of God, his name is reverend, because holy.

Again, Gods name is glorious by holinesse, because it is the speciall end of all his works, to advance holinesse: a workman

when he drawes a worke, he shewes Art in the beginning of it: but when he comes to the top of it, there he shewes the excellency of his workmanship: 'tis so with God, God will be honoured in all his workes, of creation and providence: but now come to the height and pitch of all, and 'tis that he might be honoured as a holy God; and that he might have a holy people to honour him here, and to all eternity. I say holinesse is that which God aymed at in creating of heaven and earth; 'tis that which God aymes at in all the wayes of his providence: It is the great businesse for which the son of God came into the world, that he might redeem to himselfe a people to serve him in holinesse: 'tis the end of the great councell of God from all eternity; yea and that he might manifest the beauty of his own holinesse in those two great attributes, Mercy and Justice, which are the branches of his holinesse, that he might make them shine to all eternity: this is that God aymes at; therefore holinesse must needes be the glory of Gods name.

Now a little for the third: but what is the reason that this Title is given to God here in this Song of *Moses*, *glorious in holinesse*? the reason is this: to shew, that the infinite excellency of Gods power is such, that it is without any mixture of the least evill in the exercise of it: here was an act of mighty power put forth, and God was infinitely holy in this act of his power. It is otherwise with men (observe the difference between God and man) It is a very hard thing for a man to doe great things, and to manifest great power without a mixture of evill: as 'tis with the waters, while they run shallow, they may run clearely: but when once the waters rise and overflow, they run muddy, and usually there is a great deale of filth comes in with great streames: so though in common and ordinary workes we doe not manifest our uncleanesse, yet 'tis seldome when we ayme to doe great things, but we manifest a great deale of filthinesse; but it is otherwise with God; God is great in power, and in that keeps the glory of his holinesse. And God manifested here the greatnesse of his wrath upon his enemies, and yet the glory of his holinesse too. It is a very hard thing for men to doe so; let men have their anger stirr'd a little, O how much filth doe they presently discover? how many have we that all the while they

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are pleaſed are exceeding meeke and loving, but let any thing ſtirre their paſſion, and O what a great deale of filth appeares, like a pond that is full of mud at the bottome, and cleare at top, but ſtirre it a little and then its nothing but filth. A father or a mother cannot tell how to be diſpleaſed with a childe or correct it, but abundance of corruption comes with that anger; and ſo a governour a ſervant. Who can execute Juſtice upon others, but there will be much of ſelf, ſelf-ends and ſelf-intereſt; but now here is the glory of God, that when he manifeſteth his wrath, though it be ſore wrath, yet he is glorious in holineſſe in great wrath; he is infinitely powerfull in his wrath, and in the execution of his Judgements, and yet infinite in holineſſe too; therefore the vials of Gods wrath are ſaid to be of gold, which is the pureſt mettall; ſo is God in the executing of his Judgements. O let us labour to imitate God in this: thou that haſt a paſſionate ſpirit, and art ſoon provoked, and diſcovereſt abundance of filthineſſe, ſee how unlike thou art unto God; though thou ſhouldeſt be diſpleaſed with that which is ſinfull, and mayſt correct thy children and ſervants, yet be ſure to keep that which is the beauty of all in thy correcting of others, and that is holineſſe.

Againe, this Title is given to God here, becauſe in this great worke of his he did manifeſt his faithfulneſſe in fulfilling of his promiſes to his people; many promiſes God had made to his Church for their preſervation and deliverance: and God in this worke of his did fulfill theſe promiſes: now Gods faithfulneſſe is a branch of his holineſſe; therefore becauſe he manifeſted his faithfulneſſe in this worke, *Moſes* and the people extoll his name by this Title, *glorious in holineſſe*. It is obſervable, and it is of great uſe to us, that Gods faithfulneſſe is a branch of his holineſſe: if you compare two Scriptures, you will finde it ſo; *Iſaiah* 55.3. ſayes God, *I will make an everlaſting covenant with you, even the ſure mercies of David.* and this Scripture is quoted *Acts* 13.34. *I will give you the ſure mercies of David:* ſo we read it; but in the originall it is *the holy and faithfull things of David*: ſo that when God comes to ſhew mercy according to his word, he doth manifeſt the glory of his holineſſe, and it is of admirable uſe to Gods people to ſtrengthen their faith. You have

heard that the glory of God is his holineſſe, now one part of this holineſſe is his faithfulneſſe, in fulfilling his promiſes to his people: therefore it concernes God as he loves his own glory, to be faithfull in fulfilling of his promiſes, and God lookes at it as his glory to doe it; thy comforts are deere to thee, and thy preſervation is deere to thee, but Gods glory is dearer to him, yea Gods glory is dearer to him then thy ſoul, or thy eternall eſtate can be to thee; and the top of Gods glory is his holineſſe; and his holineſſe conſiſts in this (in one thing) his faithfulneſſe in his promiſes.

Now for the application of this, firſt: hence you may obſerve, whether ever you underſtood God aright or no; let me put this queſtion to you, what is that excellency of God that your ſoul cloſeth with? we ſpeak much of Gods excellency, and we all ſay, we love *God*, and delight in God, and bleſſe *God*; but now, what is it in *God* that drawes thy heart ſo to him, and cauſeth thy ſoul to love thy God, and to bleſſe thy God, and to delight in thy *God* (as thou ſayeſt) ſince the time that ever thou kneweſt him? what, is it that *God* will ſhew mercy to thee, and pardon thy ſinne, and ſave thy ſoul, and bring thee to heaven? theſe are things indeed that we are to love and bleſſe *God* for: but there muſt be more; it is the very perſon of God himſelfe that our hearts muſt be taken with, and it muſt be the perſon of God in his excellency: and what is that? his holineſſe; therefore hath ever the luſter of the infinite holineſſe of God ſhined upon thy heart, and drawne thy heart to *God*, and cauſed thee to ſtand and adore him, and admire him; and hath thy heart leaped upon the ſight of the brightneſſe of his holineſſe? and doeſt thou therefore love him? if ſo, thou knoweſt *God* aright and thy heart hath been aright drawn to him: ſayes *David*, *Pſalm.* 119.140. *thy word is very pure, therefore thy ſervant loves it.* Canſt thou ſay ſo, O Lord, thou art pure, thou art holy, therefore doth thy ſervant love thee; and thy word is holy, and thy worſhip is holy, and thy ſervants are holy, and thy Ordinances are holy, and therefore doth thy ſervant love all theſe: for if the beauty of *Gods* holineſſe be that which drawes thy heart forth in love unto *God*, then proportionably it will be the beauty of holineſſe in all holy things

that

that will draw thy heart to love and delight in them: then thou wilt looke upon his Saints as glorious in holineſſe, and upon his worſhip, and word, and Ordinances, as glorious in holineſſe, and ſo thy heart will be drawn unto them. *Pſalm.* 33. 21. you ſhall ſee there how the Saints of God did rejoyce in the Lord, and had their hearts drawn to him, becauſe of his holineſſe; *for our hearts ſhall rejoyce in him becauſe we have truſted in his holy name*: the truſting in Gods holy name, is that which makes our hearts rejoyce in him.

But Secondly, hence the people of God ſhould exceedingly comfort themſelves in God; in that they have to deal with him as a holy God: that though they meet with much uuholineſſe in the ſpirits of men with whom they doe converſe: yet there is in God nothing but holineſſe, yea the very beauty and glory of holineſſe: Brethren, it is a delightfull thing, yea a rare and a bleſſed thing, to meet with a friend that hath a cleane and a pure heart, that hath no mixture in him, that is holy in his ends and aymes, and that hath a ſpirit free from guile: O what rejoycing is there, when one friend that hath a heart pure and cleane, and free from guile, can meet with another ſuch as himſelfe, and can cloſe together in every point! but what a delight then is it to meet with a God that is infinite in purity and holineſſe, in whom there is no mixture at all! God he takes delight in us, becauſe we have but ſome drops of his holineſſe. O how ſhould we then rejoyce in him who is infinite in holineſſe: Indeed when we deal with men, we doe not alwayes finde them as we expect; we many times meet with men of excellent parts and gifts; but when we come to cloſe with them we doe not finde their wayes and ſpirits ſutable to the eminency and excellency of thoſe parts and gifts; and this is a grievous vexation to the Saints, when they look upon men that are eminent and excellent, and hope to finde a proportion of ſpirit ſutable thereunto, but inſtead thereof finde abundance of filth in their ſpirits; though this may trouble thee, yet bleſſe thy God in this that when thou art to deal with God thou ſhalt finde nothing but holineſſe in him, thou ſhalt finde him working according to his excellency; for that I told you was the nature of Gods holineſſe, 'tis the perfection of his will whereby he workes all things

things ſutable to his eminency and excellency. Man hath an excellency in him, but not alwayes grace in his heart to worke ſutable to it; but God, I ſay, alwayes workes ſutable to his eminency and excellency. Now when our hearts are raiſed with the ſight of Gods excellency, and then thinke with our ſelves we ſhall alwayes finde God working according to it, O what a comfort is this to a gracious ſoul againſt all the evill he meets with in the ſpirits of men, amongſt whom he converſeth?

Againe, further for the comfort of the Saints, if God be glorious in holineſſe (then as in the former point, as there is none like to God, ſo there is none like to his people; for as a mans god is, ſo is he,) ſo are the Saints glorious in holineſſe too; for that which can make an infinite God glorious, muſt needes make a poor worme a glorious creature. It is true, that which will make a poor man glorious, will not make a King glorious, but that which will make a King glorious muſt needs make a begger glorious: now holineſſe puts a luſter and glory upon the divine nature it ſelfe, upon the infinite God: ſo that if thou have it, it muſt needs put a glory upon thee: therefore it is obſervable, that the communication of Gods holineſſe to us is expreſt in another way then when he communicates any other attribute to us: when God communicates his knowledge to us, we are not ſaid to partake of the divine nature by it; and ſo his power, and the like: but when he communicates his holineſſe to us, we are then ſaid to be made partakers of the divine nature: the holineſſe of the Saints is the ſame with Gods holineſſe; as it were a beame of his: ſo ſayes the Scripture, *Heb.*12.10. *He chaſtneth us for our profit, that we might be partakers of his holineſſe.* Marke, *his holineſſe*: and therefore it puts a wonderfull glory and excellency upon us; for it enables us to worke as God, and to live as God: for what is Gods holineſſe, as I ſaid before, but that whereby he workes to himſelfe as his laſt end, ſutable to his own excellency? ſo the Saints come to worke to God according to their meaſure, as their laſt end, ſutable to the infinite excellency of God himſelfe: and ſo they live as God, lives and worke as God workes, and ſo are fitted to have communion with God; as the life of a plant makes it not fit to have communion with beaſts: nor the life of beaſts with men: nor men

with

with the life of God. Now holineſſe is the higheſt life of all beings, being the life of God; and therefore fits for communion with God: for in communion there muſt be the ſame life: therefore no creature can have communion with God, that doth not live the ſame life that God doth: but if thou partakeſt of holineſſe, thou liveſt the life that God doth, and ſo art fit to have communion with God himſelfe.

Further, it puts not onely a glory upon thy perſon, but upon all thou haſt and doeſt: it ſanctifies all; as the gold was ſanctified by the Altar: ſo the very naturall actions, and the wayes of Gods common providence, are ſanctified to Gods people: there is a luſter upon all the good they enjoy, by vertue of that holineſs which God puts in them: as Gods holineſs puts a luſter upon all his attributes, ſo holineſſe in the Saints puts a luſter upon their parts, names, eſtates, converſe with others; there is a beauty upon all by holineſſe; take a man that hath excellent naturall parts, if he have no holineſſe, there is no luſter and beauty in him: but take a man that hath able parts, and holineſſe too, O the luſter that then appeares in them.

Againe, holineſſe is the very principle of eternall life, the very beginning of eternall life in the heart, and that which will certainly grow up to eternall life. Againe, holineſſe is the proper object of Gods delight; God delights not in the legs of a man, but in his holineſſe; let a man be what he will, if God ſee any impreſſion of holineſſe in him, the ſoul of God cloſeth with that ſoul.

Further, holineſſe is that which is the ſeparation of the creature for God, and eternall life: there is (you know) a twofold ſeparation of a creature for God: you have the expreſſion, *Pſalm.*4.3. *The Lord hath ſet apart him that is godly for himſelfe*: he is ſet apart paſſively; and then he hath an active principle to ſet apart himſelfe for God. God in his eternall election ſets apart thoſe he intends to ſave for himſelfe; here are thoſe, ſayes God, that I have ſet apart from the common lumpe of mankinde, to magnifie the riches of my grace upon, and to live with me to all eternity. If God ſhould now look from heaven upon a man or woman in the congregation, and ſay, Be it known to all the word that I from eternity have ſet apart ſuch a man and

and woman, to glorifie them with my selfe for ever: every one would look upon such a man and woman as glorious creatures indeed: but now know, that if God hath stampt the image of his holinesse upon thee, thou hast as much honour from God, as if he should thus speak to thee: and in some respects more: for if God should declare, that from all eternity thou art set apart from the creature for God, this were glorious; but when God hath put a principle of his own spirit into thee, to enable thee to set apart thy selfe, and to consecrate thy selfe, and thy all to God, this is more: for in the other thou art but passive, in this thou art active: As on the contrary, there is more dreadfull evill in unholinesse then in reprobation; men are afraid of reprobation, that God should set them apart from eternity to magnifie the glory of his Justice upon them; and 'tis true, this is terrible: but while thou apprehendest this as terrible, thou thy selfe art active in that which is more terrible; that is, by the filthinesse and wickednesse of thy heart and life, thou dost actively set thy selfe apart for eternall wrath and misery: the other is passive, and thon art onely set apart: but in the wickednesse of thy heart thou art active, and setst thy selfe apart: For as holinesse is the dedication of the creature to God, the separation of it from all other things unto God by an active principle; so on the contrary, sinne is the separation of the creature by an active principle from God to all misery. I thought to have enlarged my selfe in comparing the glory and happinesse of the Saints, and the misery of the wicked together, but time will not give leave.

Further, as holinesse makes the name of God to be reverend, so holinesse in the Saints puts a reverend respect upon them in the very consciences of wicked men: take the vilest of wicked men, though they cry out of thee; yet know, if thou walkest strictly, thy close walking with God will gaine respect and reverence from their hearts, in spite of their hearts. And the reason why the people of God gaine not respect and esteeme, is, because they doe not walke strictly; many men mistake themselves: they thinke that strictnesse is slighted and contemned, and therefore they begin to lessen and abate in their exact walking: but this makes them disesteemed; and it is just with

God

God it ſhould be ſo: doth the abating of holineſſe helpe thee to a reverend reſpect? no, walke more cloſely with God, and thou wilt have reſpect from mens conſciences: doe what they can, thou wilt anger their luſt; but thou wilt convince their conſciences: and in their moſt ſerious mood they will ſay, O that my ſoul were in this mans ſouls ſtead: and how often doe they ſay ſo on their death bed? and if holineſſe put an excellency and glory upon low and meane things, as in the law what a glory did it put upon a piece of Wood, or Leather, or Braſſe, when once it was conſecrated to a holy uſe? becauſe that was Gods Ordinance, God did put it in it, and not man: for a man to thinke it is in the power of his will to make God eſteem, or that others in reference unto God ſhould eſteeme of a creature, more then what God hath put into it, is a great miſtake: that common ſtones by my will ſhould be holy, and conſecrated to God, and muſt not be medled with, that I ſhould put a divine excellency upon that which hath onely a naturall excellency in it; what a boldneſſe would this be in me: but now, if Gods Ordinance be ſo, then there is a glory put upon it, as in the Temple, becauſe it was dedicated to God by divine inſtitution, there the very wood, and braſſe, and every thing had an excellency upon it. Now I would argue thus, ſhall ceremoniall holineſſe put ſuch an excellency upon a piece of Leather! what then ſhall the image of God put upon an immortall ſoul!

A further uſe ſhould have been this, If God be glorious in holineſſe, then certainly (brethren) God will maintaine holineſſe in the world: and this is one reaſon amongſt others, of this Title given to God here, becauſe he did worke for his Church: God will honour his own Ordinances and worſhip, and will maintaine his Saints that are holy; *preſerve me O Lord* (ſayes *David*) *for I am holy*: *and thou wilt not give thy holy one to ſee corruption.* If thou beeſt Gods holy one, he will not leave thee to the power of corruption, he will defend thee and maintaine thee: therefore ſayes the Pſalmiſt in *Pſalm.* 68. 35. *O God thou art terrible out of thy holy places*; what are there any that will be injurious to Gods people when they are in the way of his holy worſhip? God will be terrible out of his holy places unto ſuch;

these expressions are against the enemies of God, because it is the holinesse of God, and the people of Gods holinesse that they set themselves against. And let all men take heed what they doe in opposing the Saints, and the wayes of Gods holy worship; for God will maintaine holinesse: therefore it concernes us all to honour holinesse our selves, and to set up the glory of Gods holinesse as much as we can in the world. O let us labour all to be holy, as our heavenly Father is holy: let that be our prayer, *Psalm.* 90.17. *Let the beauty of the Lord our God be upon us.* O grow up more in holinesse, which is the beauty of God: converse much with God, that thou mayest be holy: when *Moses* was forty dayes in the Mount conversing with God, he came downe with his face shining: and certainly, those people that converse much with God will have their faces shine with holinesse: there is much to be had in conversing with God, who is a holy God. And shew forth the beauty of holinesse in thy conversation, that others may say, if one beame of holinesse be so delightfull in such a man or woman, O how glorious in holinesse then is God himselfe! I remember what a heathen said of the God of the Christians, when he saw the courage of the Christians, certainely (sayes he) the God of the Christians is a great God: why let us walke so holily before others that they may read holinesse in our conversations, and be forced to say, certainly the God of this people is a holy God: Especially looke to thy heart to cleanse that when thou drawest neere to this holy God, in this holy worship, then labour to sanctifie his name; looke to thy feet, come not in thy filth into the presence of so holy a God; 'tis a notable expression of *Joshua*, *Joshua* 24.19. when the people say, *we will serve the Lord, for he is our God:* sayes *Joshua*, *you cannot serve the Lord, for he is an holy God, &c.* As if he should say, it is another manner of businesse to serve the Lord then you thinke for, for you have to deal with a holy God, and 'tis not externall worship will serve his turne. It is an argument people doe not know God, when they can turne his service off so slightly: the sight of God would put thee into another frame; didst thou know God in his holinesse, thou wouldst look upon the service of God as a great service, thou servest a holy God, as they say, *Sam.* 1.6.20.

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who can ſtand before this holy God? ſo, didſt thou apprehend God to be a holy God, thy heart would be ſtricken with feare and awe, and thou wouldſt ſay, who can ſtand before this holy God? *God is greatly to be feared in the aſſembly of the Saints, and to be had in reverence of thoſe that are round about him, Pſalm.* 89.7. God is to be had in reverence of all men; but if you come neer to him, certainly then you muſt labour to ſanctifie your hearts. How canſt thou come before the luſter and beauty of Gods holineſſe with wilfull uncleanneſſe in thy heart? that Text in *Job* is very remarkable *Job* 13.11. *Shall not his excellency make you afraid?* You have heard that Gods holineſſe is his excellency: now I ſay, to thee that haſt to deal with him, ſhall not his excellency make thee afraid? art thou conſcious of thy uncleanneſſe and doeſt thou come into the preſence of a holy God and not feare and tremble before him? O bold daring heart that thou haſt, that canſt come into the preſence of a holy God with an unholy heart, and not tremble: it would be of admirable uſe in all our dealings with God, to have cleare apprehenſions of his holineſſe.

Againe, labour to magnifie God this way: as God is glorious in holineſſe, ſo ſet him out in his glory by keeping his worſhip pure. It is a ſpeciall thing God lookes at, that we take heed what we doe in defiling of his worſhip. Gods Ordinances are the beauty of his holineſſe, therefore we muſt labour to come pure and cleane unto them: 'tis that which God commands his Church, to keep the veſſels of his ſanctuary holy, and thoſe are the ordinances: and we are unfaithfull in our charge, if we doe not keep the ordinances holy: in *Exod.* 20. 24.25. God gives them charge there to make him an Altar: but ſayes God, *If thou wilt make me an Alter of ſtone, thou ſhalt not build it of hewen ſtone: for if thou lift up thy tool upon it, thou haſt polluted it.* What, might they ſay, ſhall we have an Altar of rude ſtone? ſhall we not poliſh and make it fine and ſumptuous? will not that make it more ſpecious to look upon? no, ſayes God; if you lift up a tool upon it you pollute it. We are apt to thinke, that ſuch and ſuch mixtures of men, and ſuch and ſuch ceremonies would make the worſhip of God glorious; but this is a great miſtake. It is a uſuall thing for whores to paint their

faces; they will not be content with their naturall beauty, but are more pompous in their apparell then the chaſt Matrons are. It is ſo with the whore of *Babylon*: how glorious are they in all their worſhip? and what ſtrange things have they to take the outward ſenſes? they are faine to dreſſe and trick up themſelves, having not the purity of Gods worſhip: but certainely theſe things defile the worſhip of God: compare two Texts for this, *Iſai.*44,9. *They that make a graven Image are all of them vanity, and their delectable things ſhall not profit*: marke, the Images of Idolaters are delectable things in their eſteeme: but ſee what God ſpeakes of them, *Ezek.* 7. 20. *As for the beauty of his ornament, he ſet it in Majeſty: but they made the Images of their abominations, and of their deteſtable things therein.* They call them delectable things, but God accounts them deteſtable: but when God ſpeakes of his own ordinances, he ſayes, as for the beauty of his ornament he ſet it in Majeſty. O the worſhip of God in the plainneſs and ſimplicity of the Goſpell it is the ornament of God, the beauty of his ornament, and the beauty of his ornament ſet in Majeſty: what phraſes are here? this is Gods worſhip; but if man mix any thing of his own in Gods worſhip, it is deteſtable to God: therefore if we would honour and magnifie God in his holineſſe, let us keep pure his worſhip; for holineſſe becomes the worſhip of God for ever.

And then the conſideration of this ſhould humble us, and make us aſhamed, for the remainder of all that unholineſſe that is in our hearts; the ſight of Gods holineſſe made *Iſaiah* cry out, *Iſaiah* 6.5. *Woe is me, for I am undone, becauſe I am a man of uncleane lips, and I dwell in the midſt of a people of uncleane lips, for mine eyes have ſeen the King, the Lord of hoſts.* And certainely there is nothing in the world hath that power to humble the heart ſo as Gods holineſſe: and then is your heart humbled for ſinne aright, when you look upon it as that which is oppoſite to the pure nature of God. I am not onely troubled for my ſinne becauſe I am afraid it will bring hell along with it, but becauſe I have had a ſight of the infinite holineſſe of God, and the purity of his nature: and O that I ſhould have a nature ſo filthy, and oppoſite to that infinite holineſſe of his. And hereby examine your hearts whether your humiliation be right or

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no; and this is one good argument, when the infinite holineſſe of God hath made you ſee your uncleanneſſe, and upon that hath humbled you.

Laſtly, what need have we all of Jeſus Chriſt! if God be glorious in holineſſe, we ſhould all of us ſay, who can ſtand before ſo holy a God! were it not for the holineſſe of the bleſſed mediator who ſtands between the father and us, and preſents his infinite ſatisfaction to the father for our ſinnes, and clothes us with his righteouſneſſe, woe, woe unto us: if you could poſſibly imagine that all the excellencies of heaven and earth were put into one creature, except holineſſe, yet if that creature had but the leaſt drop of uncleanneſſe and unholineſſe in it, God would eternally hate that creature; and were there not a mediator between that creature and God, God would eternally let out his wrath upon it: for God is ſo glorious in holineſſe that he doth infinitely hate filthineſſe: we wonder to heare of ſuch great miſery threatned to wicked men, but we ſhould not wonder, did we know Gods holineſſe: God doth ſo infinitely hate ſinne that he did inſtantly ſend all the Angels that fell, downe in chaines of eternall darkneſſe, and refuſed to enter into the leaſt parly with them, or to be reconciled to them for ever. Now what is the reaſon, that though we have ſo much uncleanneſſe in us, yet God is pleaſed to be reconciled to us, and to admit us into his preſence, and give us hopes to ſee his face with joy to all eternity? 'tis this, becauſe we have a mediator, and they have none: were it not for that, could we weep ſtreames of blood from our eyes, yet God would hate and abhor us, and his wrath would eternally ſeize upon us. And therefore, though you may rejoyce in inherent holineſſe, yet let your hearts eſpecially be upon the perfect holineſſe of Jeſus Chriſt, and tender up that to God: and though thou haſt much uncleanneſſe in thy ſelfe and in thy duties (for alas what is it for us to tender duty to the holy God) yet let this comfort thee, thou haſt not to deal with God in thy ſelfe, but through Chriſt; and in him thou haſt liberty to come, and mayeſt look upon Gods face with boldneſſe; this is the great miſtery of godlineſſe, revealed in the Goſpell, that notwithſtanding the infiniteneſſe of Gods holineſſe, yet there ſhould be a way for us

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polluted creatures to looke upon this God with joy. This myſtery is onely taught in the Goſpel. Though men now thinke they can come and cry to God for mercy; yet hereafter when God ſhal let out the brightneſſe of his holineſſe to thee, and thou comeſt to ſee thy uncleanneſſe, then thy heart will ſinke down in eternall deſpaire; thou wilt not endure to behold God then: And if thou beeſt not acquainted with God in this way of reconciliation, thou art undone for ever; therefore ſtudy the myſtery of the Goſpell, and make uſe of Chriſt, that the glory of Gods holineſſe may not be to thy terrour, but to thy comfort.

This Sermon was preacht March 21. 1640.

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COLOS. 3. v. 11. latter end of it.

But Christ is all in all.

March 28 1641.

IT is not long since (as some of you may remember) that in this place that subject was handled of the Saints enjoyment of God, to be *all in all*, out of 1 *Cor.* 15. v. 28. and then I told you we had such an expression in Scripture but onely twice: applyed to God in the happinesse of the Saints enjoyment of him in heaven, and applyed here to Christ, of what Christ is to them for the present. That which was handled about Gods being *all in all*, is the end: this that is to be delivered concerning Christ being *all in all*, is that which brings the soul to that blessed end. Wherefore then, as Christ himselfe sayes, *John* 14. 1. *Yee believe in God, believe also in me:* So I say, as God shall be all in all eternally to the Saints, doe you believe in that? believe also in this, that I am to deliver to you this day, *that Christ, he is all and in all.*

The Apostle Saint *Paul* was a choosen vessell to beare the name of Christ, to carry it up and downe in the world: and indeed his spirit was full of Christ, he desired to know nothing but Christ, to Preach nothing but Christ, to be found in none but Christ; the very name of Christ was delightfull to him: he seekes in all his Epistles to magnifie Christ, and in these words (that I have read unto you) he doth omnifie Christ; he makes him not onely great, but makes him all. *There is neither Greeke nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all & in all:* that is, there is no priviledge in the one to commend them to God, and no want of any thing in the other to hinder them from God; let men be what they will in their outward respects, what is that to God?

God? let them be never so mean in regard of all outwards, that cannot hinder them from the enjoyment of God: for God lookes not at these things, *but Christ is all and in all to them*; so farre as *God* seeth Christ in any, he accepts of them: if Christ be not there, whatever they have, he regards them not. Christ *is all in all*, even in the esteeme of the Father himselfe: he was the delight of the father from all eternity, *Prov.*8.30. and the father tooke infinite contentment in him upon his willingnesse to undertake this blessed worke of the redemption of mankinde. God the father is infinitely satisfied in Christ, he is all in all to him: Surely if Christ be an object sufficient for the satisfaction of the father, much more then is he an object sufficient for the satisfaction of any soul.

But that which is the maine scope here of the holy Ghost in this high expression of Christs transcendent excellency (that I may come presently to it) I shall deliver it in this doctrinall proposition, *That Christ is the onely meanes of conveighance of all good that God the father intends to communicate unto the children of men, in order to eternall life; he is all, and in all.* This that I am now to Preach unto you, namely, Gods communicating of himselfe in his mercy to mankinde, through a mediatour, it is the very sum of the *Gospell*, the great mystery of godlinesse, 'tis the chiefe part of the minde and counsell of *God*, that he would have made knowne to the children of men in this world. This is the great embassage that the ministers of the *Gospell* have to bring unto the sons and daughters of men, and 'tis the most absolutely necessary point in all Divinity.

I suppose in the first hearing of it, every one yeilds to the truth of it; 'tis true you will say, we can have no good from *God*, but in and by Christ. Well, there is a great deal in that you say, when you say all must come from *God* in Christ: in all your prayers and petitions you usually conclude them through Jesus Christ; but certainely this is many times spoken when we see little of the glory of *God* that there is in such an expression: and that which I shall this day endeavour, shall be to shew you somewhat of the glory of *God* shining in this truth that *God* doth communicate himselfe through a mediatour, through his son. This is the great point of Divinity that is absolutely

ſolutely neceſſary to be known to eternall life: it is poſſible to be ignorant of many other truths, and yet be ſaved; but there muſt be ſome knowledge of this, or there can be no ſalvation: the miſtake in this very thing is the miſcarrage, and the eternall undoing of thouſand thouſands of ſouls; many there are who believe that they have need of, and can never be ſaved but by *Gods* mercy, and this the light of nature convinceth us of: but that *God* is to communicate his mercy through a mediator, this they are ignorant of, and ſee not into the reallity of this truth; and miſcarry and periſh eternally with cryes to *God* for mercy, becauſe they come to *God*, but not through a mediator. This is the ſum of the *Goſpell*, and the moſt ſupernaturall truth revealed in all the book of *God*. It is a truth that was hidden almoſt from all the world for many ages; the Scripture ſaith, *The Princes of the world knew it not.* A truth we are not able to underſtand any thing of by the light of nature. 1 *Cor.* 1. 21. *The world by wiſdome knew not God*, that is, by all their arts and ſciences, by all their naturall wiſedome, they knew not *God* ſavingly; they did not know *God* in Chriſt. There is no footſteps of this truth in all the works of creation or providence; therefore in *Epheſ.* 3. 8. Saint *Paul* ſayes, he was appointed to Preach *the unſearchable riches of Chriſt*; that riches that hath no footſteps: that is the propriety of the word; there is no footſteps of the riches of the *Goſpell* in the creature; therefore you cannot trace it there; whereas many other points of religion have many footſteps in the creature, and by the light of nature much may be diſcovered about *God*: as that all our good conſiſts in communion with *God*, that when we have offended *God*, we muſt ſeek to him for pardon and mercy, and the like: But that *God* communicates himſelf through Chriſt, and that not one drop of mercy in order to eternal life can be communicated from *God*, but through Chriſt the mediator, of this there is not one foot-ſtep in all the works of *God*.

This is that which is ſo ſupernaturall, that 'tis above perfect nature. *Adam* knew nothing of this in his perfect eſtate. Yea this is that which the Angels themſelves deſire to pry into, looking upon it as a mighty depth. 1 *Peter* 1. 12. the Angels *ſtoop downe* (for ſo the word ſignifieth) 'tis as if a thing ſhould

lye in a deep pit, and when any would see it, they stoop down with their bodies to pry into the pit: thats the propriety of the word: so the Angels they see a mighty depth in the mystery of the Gospell, and they stoop downe to pry into it, that they may know what it is. Yea this is that which requires a worke of the spirit, beyond the ordinary work of the spirit of God, to reveale it to the soul, 1 *Cor.* 2.10. speaking there of the Mystery of the Gospell, sayes the Apostle, *The spirit that searcheth the deep things of God, &c.* discovers this; that is, the spirit of God in an extraordinary worke of his, as he is a spirit searching the deep things of God, so he is a discovering spirit of this truth unto us: and therefore seeing it is thus, it is not so light to be past over. I, you will say, 'tis true, all must come through Jesus Christ: well, you see a little at first, but there is much more in this truth then we are aware of. 'Tis a truth that is the most profitable of all the truths contained in the book of God: there is no growing up in godlinesse till we come to know God in Christ: the knowledge of God is something to worke upon the heart, and many labour against their sinne because they see it is against the law of God, and set upon duties because God requires them; and this is well; but till they come to understand indeed the mystery of the Gospell, of Gods letting himselfe out unto his people through a mediator, they doe but bungle in the wayes of godlinesse, they doe not thrive and grow up in them; and therefore those Christians that live under such a ministry, where though they have many good truths revealed to them, yet having but little of the mystery of Christ, as the mediator, their way of Christianity is very low, they doe not sanctifie God in their conversation. I remember a speech that *Erasmus* hath when they would have had him write against *Luther*, and promised him a great Bishopricke for it; he answers, *Luther is greater then that I can write against him; for I am instructed more in one small page of Luther, then out of whole Thomas Aquinas*, that was the great Schoolman. So certainly the understanding but some one truth, some one sentence in the mystery of the Gospell, in this way of Gods communication of himselfe unto us through his Christ, doth instruct the soul, and cause it to thrive and grow up in godlinesse abundantly

dantly more then thouſands of Sermons about meere moralities: and you have a moſt admirable Text for this, *Epheſ.* 3.17. and ſo on, *That Chriſt may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height, and to know the love of Chriſt, which paſſeth knowledge*: marke what followes, *That yee might be filled with all the fulneſſe of God, v.* 19. By coming to know God in Chriſt, that is, to know Chriſt to be the way of Gods communicating himſelfe unto us, we come to be filled with all the fulneſſe of God: many Chriſtians their hearts are very ſcant and empty, there is not a fulneſſe in their ſpirits; and all becauſe they know ſo little of God in Chriſt, in this myſtery of the Goſpell.

Laſtly, there is no truth revealed in all the Scriptures whereby we can honour God ſo much as by this: this indeed is the great honour that God would have in the world, to be honoured in his Son, and in the great deſigne he hath of bringing forth glorious things by his Son: and therefore though we know never ſo much of God, and would honour him meerely as the Creator of heaven and earth, yet God doth not accept of that honour, that is but to honour him in a naturall way; we never know what it is to honour God aright, ſo as to be accepted of him, till we come to honour him in an Evangelicall way, to honour him in his Son: and yet the greateſt honour he hath from moſt in the world, yea from multitudes in the very Church of God, that heare the myſtery of Chriſt opened to them, is tendred up to him meerly in a naturall way, and not in this ſpirituall Evangelicall ſervice of God. You ſee now the conſequence of the point, let us then fall to it.

And Firſt I ſhall ſhew you the truth of it in Scripture.

And Secondly how it comes to paſſe that there can be no good communicated to us from God in order to eternall life but by Chriſt.

And Thirdly, how Chriſt comes to be the meanes and way of conveighance of all good unto us from his father.

Fourthly, I ſhall inſtance in ſome ſpeciall things, great things wherein moſt of the goodneſſe of God is communicated to us, and ſhew you how in them Chriſt is all in all to us.

And Fifthly the reasons why God will have this way of communication of himselfe unto us through his Son, why he will not communicate himselfe immediatly to us, but through a mediator; these are the five things for the doctrinall part.

For the first, the course of Scripture especially of the new Testament runs this way; you know that of Christ, *John* 14. 6. *I am the way, the truth and the life; no man cometh unto the father but by me*; there is no coming to the Father but by Christ, and Christ *he is the way*: and that in 1 *Cor.* 3. at the latter end, sayes the Apostle there: *All things are yours, whether Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours.* How is that? marke, *All are yours, and ye are Christs, and Christ is Gods:* God the Father he is the principle of all good; all firstly comes from him, but it comes not from him immediatly: he doth not say, all are yours, for ye are Gods; because you have an interest in God, therefore all comes to be yours: no, *but all are yours, and you are Christs, and Christ is Gods*; so that you see here how that Christ comes between yours and Gods.

All good is in God, true; but how shall we come to partake of that good? there is such a distance between these two terms, yours and Gods, that were not Christ in the middle, they would never come together. Yea, but Christs coming between, and joyning them together, then *all are yours, because yee are Christs, and Christ is Gods*; so that we may take the intent of the Holy Ghost here, in this similitude (though it be too low for the great mystery we are about to expresse.) Conceive God the father as the fountaine of all good, and Christ as it were the Cisterne: and then from him, pipes conveiged to every believer; and faith, that sucks at the mouth of every pipe, and drawes from God, but it comes from God through Christ. The Father he fills the Son with all good, and so it comes from the Father through the Son by faith unto the soul of every believer: we have a notable expression further of this mystery in the Epistle to the *Ephes.* in the second and third Chapters, in Chapter 2. vers. 12, having told them that they had been *without hope, and without God in the world*; but saith he vers. 13. *Ye who sometimes were farre off, are made nigh by the bloud*

blood of Chriſt: It is by the blood of Chriſt that you have any thing to doe with God; but eſpecially in *Epheſ.* 3. 12. *In whom we have boldneſſe and acceſſe with confidence by the faith of him; in whom?* in Chriſt, we come to have boldneſſe and acceſſe: *boldneſſe*, the word ſignifies liberty of ſpeech that we can come with liberty of ſpeech before God, and we have *acceſſe*: Manuduction, we are led by the hand of Chriſt to the father, there is no coming to the father but by Chriſt, and Chriſt he takes a believer by the hand and leads him to the father, and ſo he comes to have boldneſſe: as if a Traytor ſhould be baniſhed, the Court, and afterward the Prince ſhould be a meanes of his reconciliation with the King, and comes and takes the Traytor by the hand, and ſayes to him, come, I will lead you in my hand to my father, and though you have provoked him, yet being in my hand, you need not be afraid, but may goe to him with boldneſſe and confidence. Juſt the meaning of the Text here, *In Chriſt we have boldneſſe and acceſſe with confidence*; and although before there was a dreadfull breach between the father and us, yet being led by the hand of Chriſt, there is acceſſe and freedome of ſpeech for us: well the truth is cleare enough in the whole tenour of the Goſpell.

If you would know now how it comes to paſſe, that though God be in himſelfe the fountaine of all goodneſſe and infinite mercy; that yet there is ſuch a ſtoppage as it were that there is not one drop of this mercy can be communicated to the children of men but this way? that although we have to deal with God, who in his owne nature is infinitely merciſull; yet ſuch is the caſe with man, and ſuch are the termes between God and man, that there is not, I ſay, one drop of this infinite ocean can be expected to come for ever from God, but onely this way, It comes to paſſe thus:

Firſt, becauſe of the breach of the firſt covenant that God made with mankinde; for onely men and Angels, the humane and angelical nature, are capable of a covenant with God, to ſpeak of a covenant properly: and becauſe they are capable of this way of Gods proceeding with them, God would goe according to the nature of his creature; and therefore at firſt makes a covenant with them, and intended to convey

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and communicate his goodneſſe to them by that covenant; now this covenant being broken, and ſo there being a breach between God and man, there is a ſtoppage made by vertue of that breach: So that there is no good now to be had by vertue of the firſt covenant: and unleſſe there be a ſecond, there can be no good at all expected; the firſt being broken, and we being loſt by that.

And further, there is ſuch an infinite diſtance between God and us, that there can be no coming together; and that not ſo much in regard of Gods excellency in himſelfe, and our meaneſſe, that we are ſuch poor low creatures, as in regard of the infiniteneſſe of his holineſſe, and our uncleaneſſe and ſinfulneſſe, this makes the diſtance.

Beſides, there is the ſtrength of the law; the curſe of the law is upon every ſoul naturally, and that ſtops: there was never veſſel ſtopt cloſer to be kept from having a drop of liquor poured into it, then the curſe of the law is cloſe upon every ſoul, to keep mercy from it, ſo farre as God looks upon it meerly in its naturals, and not through his Son.

Then there are the cryes of infinite Juſtice againſt men, which muſt have ſatisfaction: and till Juſtice be ſatisfied mercy ſtirres not, unleſſe it be in a way of providing ſatisfaction unto Juſtice: ſo that put theſe together, the breach of the firſt covenant, the diſtance between God and man in regard of Gods holineſſe and mans ſinfulneſſe, the power of the curſe of the law upon man, and the cryes of divine Juſtice, that will never be quiet till it hath received ſatisfaction: theſe things being rightly apprehended, we may come to ſee that we are farre off from receiving mercy from God, though he be an infinite fountaine of mercy, except there be ſome ſtrange way of conveying it to us. We know, according to Gods dealing with the fallen Angels, there is no way of conveying mercy to them, but they are left to periſh for ever: if the thouſands of Angels that fell from God ſhould be thouſands of thouſands of yeares crying out for mercy, they could not obtain one drop: why? becauſe there is no mediator between God and them; and it would have been our caſe with them, had there not been a mediator between God and us. Many thinke

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if they are ſenſible of their ſinnes, and can believe that God is infinitely mercifull, they ſhall do well enough: but I muſt tell you, that though there be infinite mercy in God, yet if thou haſt no intereſt in Chriſt, thou mayeſt be undone for ever.

But how is Chriſt all in all to us in Gods communication of good to us?

The firſt ground of all is the covenant that God the Father made with his Son from all eternity. Therefore in *Titus* 1. 2. the Apoſtle ſpeakes of *the promiſe that was before the world began.* Now this promiſe can be meant onely of that covenant that paſt between the Father and the Son: and therefore ſayes the Apoſtle in 1 *Cor.* 2. 9. 10. *Eye hath not ſeen, nor eare heard, neither have entered into the heart of man, the things which God hath prepared for them which love him: but the ſpirit which ſearcheth all things, yea the deep things of God, he hath revealed them unto us,* that is, the ſpirit of God in the Goſpel diſcovers what were the eternal thoughts and purpoſes of God concerning us, and what the tranſactions were between the Father and the Son in reference to man-kind before the world was. The covenant now being between the Father and the Son, and the Father requiring in this Covenant ſatisfaction to infinite divine juſtice, Chriſt he yeilds to this.

And therefore in the ſecond place, Chriſt he actually comes to be the way of conveyance, by taking our nature upon him, and ſo makes us reconcilable to God, by taking humane nature into ſuch a neer union to the divine nature, to the ſecond perſon in the Trinity; ſo as that there ſhould be but one ὑπόστασις but one perſon in them both, that there ſhould be a perſonall union, which is the great myſtery of the Goſpell. There are two great myſteries in the Goſpell; the one, that there ſhould be divers perſons in one nature; and this is the myſtery of the Trinity: the other that there ſhould be divers natures in one perſon; and this is the myſtery of the hypoſtaticall union of our nature with Chriſt. So that Chriſt taking mans nature into ſuch a neer union to himſelfe, it was a mighty preparative for God to have thoughts of peace toward humane nature, rather then to the Angels: and it was

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one part of his humility, and therefore hath a meritorious efficiency in this worke of reconciling God to man. But this was not sufficient.

Therefore in the third place, Christ was content now to come into the world, and be made the head of a second covenant between God and mankinde; to performe what ever God the Father should require, for the satisfaction of divine Justice: so that, look as *Adam* by being the head of the first covenant, was the meanes of conveying all evill to us: so Christ by being the head of the second covenant, is the meanes of conveying all good to us; by his subjecting to this we come to receive all grace and mercy from God. And it could not have been otherwise; for though God would have thought of a second covenant, yet if he had left it to us to have performed the termes of it, we should assoon have broken that, as we did the first: but Christ undertaking to be the head of the second covenant, and performing whatever the Father required in it, by his perfect obedience to the law, and satisfaction to divine Justice, divine Justice had nothing to lay to the charge of those that Christ undertook to satisfie for: This was a mighty way of Gods letting out his grace and mercy to the souls of believers; for what is it that stops the current of his mercy? 'tis the curse of the law and cryes of divine Justice: but now, Christ undertaking to undergoe that curse, and to satisfie divine Justice, God hath as much honour now by his suffering, as he had dishonour by mans sinning: so that mans sinne is made up in this; and that is it Justice requires. I have had dishonour by sinne sayes Justice, I must have this dishonour made up by suffering, and so much suffering as in which I must have as much honour as I had before dishonour in sinning. These are the conditions upon which God will be reconciled to man; and upon no other. I beseech you consider this, and herein you will see an infinite necessity of Christ: God is with us upon these termes: sayes God, you have sinned against me and dishonoured me; how doe you think to be delivered? why Lord, thou art mercifull: I, sayes God, but I am resolved upon this, I will have as much honour by suffering, as I had dishonour

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by ſinning. And Lord what would have become of us, if we had been left to make up this breach. This is the very reaſon why the damned in hell are there eternally, becauſe they are there upon theſe termes; ſayes God, I am infinite, and I am diſhonoured, and there they muſt lye, till I have as much honour by their ſuffering as I had diſhonour by their ſinning. Now after they have been there thouſands of thouſands of yeares, ſtill the honour of God calls for more: and therefore they muſt lye there for ever. But now, Chriſt who is the great Saviour, he comes, and entering into covenant with God, and fulfilling that covenant, he layes downe God ſuch a price, that God ſhall have as much honour in his ſuffering for ſinne, as he had diſhonour before in the committing of ſinne. Now this being done, the current of mercy being unſtopt, and the paſſages of it opened, and God being infinite in grace and mercy in himſelfe, what a glorious way is made for the ſtreames of his mercy to iſſue and flow forth to the children of men.

And (take in this one particular more, and then we ſhall have done with this head) In this we may ſee, that God in forgiving of ſinne, and ſhewing mercy to ſinfull creatures is juſt; and goes in a way of Juſtice, as well as in a way of mercy: therefore that Text *Rom.* 3.25.26. is very obſervable (a Text that *Luther* for a while was exceedingly troubled about the meaning of it) *Whom God hath ſet forth to be a propitiation, through faith in his bloud, to declare his righteouſneſſe for the remiſſion of ſinnes that are paſt, through the forbearance of God. To declare, I ſay, at this time his righteouſneſſe, that he might be juſt, and the juſtifier of him which believeth in Jeſus.* This was that which troubled *Luther* ſo much, that God ſhould declare his righteouſneſſe in the remiſſion of ſinnes: that God declares his mercy every one knowes, but that God declares his righteouſneſſe, and that Chriſt is ſet to be a propitiation, that God might declare his righteouſneſſe, this may ſeem ſtrange: and then the Holy Ghoſt repeats it, *To declare I ſay his righteouſneſſe*: as if he ſhould ſay, conſider that God in the pardoning of ſinne, doth not onely manifeſt his grace and mercy, but declares his righteouſneſſe, *That he might be juſt: and the*

justifier of him which believeth in Jesus; Not mercifull, but just: thus wee see what way Christ takes to be the meanes of conveying Gods goodnesse to us; by performing the covenant, and so satisfying divine Justice.

Lastly, he is the way of conveying good to us, as by his satisfaction, so by his intercession: for he is now, and shall for ever be, at the right hand of the Father in glory, making intercession for his people: that is, continually presenting before his Father the worke of his mediation, his merits, what he hath done and suffered, and as it were pleading with his Father for the conveyance of all needfull mercy and good unto the souls and bodies of his people whom he hath redeemed. As if he should every moment eternally speake thus to the Father: Father, behold here is my bloud, my merits, my death, all my sufferings; the worke of my humiliation, it is for these; yea for this poor soul, and for that poor soul particularly: for know that Christ thinks not only of the lumpe of believers in the generall, but particularly of every believer, and is continually presenting before the Father his infinite merits, to plead with him for supply of all grace and mercy to us: and thus he comes to be an infinite way of conveyance of good to the souls of his people, and so to be all and in all to them, both here and eternally: that is the third particular; how Christ comes to be the way of conveyance.

But now the fourth, and that is, to instance in some speciall things we have from God, and to manifest that Christ is all in all in those things; As now first, in the point of justification and the pardon of our sinnes, the acceptation of us as righteous: that is the great thing we stand in need of from God, Christ is all in all to us here: this is the tenour of the Gospell, *Rom.* 3.24. *Being justified freely by his grace, through the redemption that is in Jesus Christ.* *Luther* hath this expression concerning justification: sayes he, in the point of justification, there Christ and faith must be onely put together; they must be alone, and nothing else with them; but in our conversation, there indeed comes in good workes: just as it is between the bridegroom and the bride, the bridegroom and the bride are alone

alone in the bride chamber; but when they goe abroad, there they have their traine and ſervants attending them: ſo he compares juſtification to the bride chamber; none but Chriſt and faith muſt be there; but when they come abroad in their converſation, then all other graces attend them, and good workes come in; but Chriſt is all in all here.

Firſt, It is not all we have done; no, nor all that we can poſſibly doe, that can be our juſtification. You will ſay, true, we have for the preſent done but little: I, but ſuppoſe any of you ſhould doe your utmoſt in any particular that God requires: you will ſay, I hope if I doe what I can, God will accept it of me: no, you miſtake exceedingly if you thinke ſo; people are very apt to look upon God as if the termes between God and them were no other then thus: God he is a pittifull and a mercifull God; and 'tis true, we are weak and can doe but little: but yet doing what we are able, God he will accept the will for the deed: no, God accepts not the will for the deed in point of juſtification. It is true, in thoſe that are already juſtified, God in the performance of duty accepts the will for the deed, ſo as to take delight in them: but in point of juſtification, as to pardon of ſinne and acceptation to righteouſneſſe, there he muſt have perfect obedience; and though we endeavour never ſo much, yet unleſſe we can bring God a perfect righteouſneſſe, we are undone for ever; yea, woe to *Abraham*, and woe to *Iſaac*, and woe to *Jacob*, and woe to *David* and *Daniel*, and to all the Prophets and Apoſtles, notwithſtanding all their righteouſneſſe, if they had not had a righteouſneſſe beyond what was in themſelves; If they had not had a perfect righteouſneſſe to tender to their Father, they had been utterly loſt for ever: therefore it is not for thee to reſt upon this, that thou doeſt what thou canſt, and haſt good wiſhes and deſires, and the like; for were all the righteouſneſſe of all the righteous men that ever were in the world in one man, it would not be ſufficient for his juſtification. I but it may be you will ſay, true I can doe but little of my ſelf, but if God enable me, then he will accept of me. Nay further, it is not what God enables thee to doe, that can be the formality of thy juſtification: ſuch are the termes between God and

thee, that there is nothing thou canst doe of thy self, or canst be enabled to doe, that is accepted of him for thy righteousnesse to eternall life.

But it may be said, it is true, though God should enable me, yet there may be imperfections; but God is mercifull, and will passe them by: therefore I adde another consideration, that it is not onely what thou canst do, or canst be enabled to doe, but 'tis not Gods mercy added (if barely considered, as the mercy of God as a creator to his creature, and not under this consideration through Christ, and accepting a righteousnesse beyond thy own) that can eke out thy justification. This is a great mistake, many think that that which they have in themselves and what they are able to doe, is but little: but when they have done something, if God will come then and adde his mercy to it, that they think will eke it out: no, it is not that and mercy together that is thy justification, I say mercy out of this notion we are speaking of.

And that you may understand it yet more clearly, consider it thus: the work of Gods mercy in justification, it is not of this use, that it should be our justification, or should eke out what we are wanting in for our justification; but the work of Gods mercy in justifying a soul is, to take him off from himselfe, to unbottome him, and to make him see and be sensible of his own unrighteousnesse and uncleanesse: this is a great and mighty work of Gods mercy. I remember *Luther* sayes of himselfe, that while he was a Papist, he was not obedient out of worldly respects for a livelyhood, and the like; but he did what he did out of conscience: and yet sayes he afterward, (after he knew God in Christ) *That which I counted gain was losse unto me.* He did not think it enough to do what he did out of conscience, and that Gods mercy should make up the rest: no, he was taken off of that way. 'Tis not the work of mercy to do this, but to discover to the soul a righteousnesse of a higher nature, even of the mediator God and man; and to enable the soul by faith to tender up that righteousnesse to God the father for satisfaction: this is the worke of Gods mercy in point of justification. The mistake of the way of Gods mercy having an influence into our justification is a very

ry dangerous miſtake; and we had need be very wary in this great point of juſtification, for all depends upon it. I remember *Luther* in this, ſayes he, it is an eaſie matter to ſay we cloſe with Gods grace, and the righteouſneſſe of Chriſt alone in the point of juſtification, till the ſoul be brought to a conflict: and then 'tis the hardeſt thing in the world to doe it, and the people of *God* have found it ſo in the time of trouble of conſcience: thats the firſt, that Chriſt is all in all in point of juſtification.

Secondly, he is all in all in point of adoption, ſo ſayes the Scripture, *Gal.*3.26. *For ye are all the children of God by faith in Chriſt Jeſus*; and Chapter 4. *v.* 4.5. *But when the fulneſſe of the time was come, God ſent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of ſons*: and eſpecially that is very remarkable *John* 1.12, *But as many as received him, to them he gave power to become the ſons of God, even to them that believe on his name.* The word tranſlated *power*, is another word in the greek. — He gave them *authority* to become the ſons of God: 'tis a word that imports more then bare power. Every one will challenge a part in ſonſhip, that they are the children of God; but only thoſe that are In Chriſt have authority to challenge it as their due. If a ſtranger ſhould ſay he was the Kings ſon, and were heire to the Crown, it would coſt him his life, becauſe he is none of the Kings ſon; but if one be declared by Act of Parliament to be the right heire to the Crown, then he hath authority to challenge it. 'Tis ſo here; when once we come to be in Chriſt, then we have authority to claime this priviledge, to be the ſons of God, and heires of heaven. And this great priviledge that is ſo mightily above us, we have it in Chriſt, not only by way of the redundancy of his merit, but by our union with him, we are married to Chriſt; and by union with his perſon, are made one with him; and ſo are ſons by vertue of his ſonſhip: And are therefore ſons of *God* in a higher way then the Angels are; the Angels are ſons by creation, but we are the ſons of *God* in Chriſt, by vertue of our union in his ſonſhip: as Chriſt is the ſon of *God* the ſecond perſon in Trinity, and we made one with

with him, ſo we come to be the ſons of God in a myſticall way of union with him, and Chriſt is all in all in that.

And then in point of reconciliation and peace with God, Chriſt is all in all there, *Being juſtified by faith, we have peace with God through our Lord Jeſus Chriſt, Rom.* 5.1. It is not all the created power in heaven and earth that can bring true peace to a troubled ſoul: there is no ſalve for a wounded ſpirit, but the bloud of Chriſt applyed unto it: tis he that is the brazen Serpent that is onely able to cure the ſtrings of conſcience; as *Luther* ſayes, it is a harder matter to comfort an afflicted conſcience, then to raiſe the dead: few think it ſo, and wonder what people meane in being ſo troubled in conſcience as they are: I tell you, were there not a mighty redeemer, the conſcience of a man or woman could never be pacified that once apprehends the wrath of God againſt them; ſo that Chriſt is all in all there.

And ſo he is all in all in point of all our ſanctification, that is ſanctification to life. There is a generall kinde of ſanctification the Scripture ſpeaks of, which comes ſome way from Chriſt: but now I ſpeak of that ſanctification which is our ſpirituall life. You know what the Scripture ſayes, *John* 3.36. *He that believeth on the Son, hath everlaſting life*; and *John* 1.16. *And of his fulneſſe have all we received, and grace for grace.* There is the fulneſſe of Chriſt conveyed into the ſoul: ſo that our ſanctification is not only from him meritoriouſly, but efficiently, yea, and in a kinde materially too, for he doth not only merit it, and work it by his ſpirit; but through our union with him there is a kinde of flowing of ſanctification from him into us, as the principle of our life: as from the Liver there flowes bloud into all the parts of the body; ſo through our union with Chriſt, he having the fulneſſe of the Godhead in him, from him as from a fountaine, ſanctification flowes into the ſouls of the Saints: there ſanctification comes not ſo much from their ſtrugling, and endeavours, and vowes, and reſolutions, as it comes flowing to them from their cloſing with Chriſt and their union with him; there may be a great deal of ſtriving and endeavouring that may be utterly ineffectuall, for want of having recourſe unto Chriſt as the

the ſpring and well head of all grace and holineſſe. I remember a Germane Devine profeſſeth of himſelf, that before he underſtood the grace of Chriſt in the Goſpell, he vowed and vowed, and covenanted and covenanted a thouſand times, and could never overcome his corruptions, till he underſtood Gods letting out of his grace through Chriſt, and then he got ſtrength againſt them: and the reaſon why we faile in point of ſanctification is, becauſe we think to get it all by maine ſtrength; but the ready way is to cloſe with Chriſt by faith, and then there will flow in life and grace to the ſoul: there may be many morallities by the light of nature, and the remainders of that light left in us; but that is not the ſanctification that is to life. And hence it is, that there is ſo much beauty and glory in the ſanctification of the Saints, becauſe Chriſt is all in all in it; and that there is ſuch power and ſtrength in it, becauſe it is of the ſtrength of Chriſt; for Chriſt is all in all in it. And hence it is of an abiding nature, and an immortall ſeed; And therefore of a higher nature then that of *Adams* in innocency: that was loſt, but ſo cannot this; becauſe Chriſt is all in all in it; ſo that Chriſt is all in all in our ſanctification likewiſe.

Again, he is all in all in the want of all things, whatſoever we want: doe we want grace, doe we want gifts, doe we want outward comforts in the world? there is enough in Chriſt: it is Chriſt that is inſtead of all, that is better then all, and that will ſupply all in his due time. Thoſe that know Chriſt, and have acquaintance with him, though they have this and that comfort taken from them, yet they know how to make ſupply out of Chriſt: they have that skill, and art, and myſtery of godlineſſe, that they can make Chriſt to be all in all in the want of all: and it is a great skill and myſtery of godlineſſe, to know how to make up all in Chriſt in the want of all.

Again, Chriſt to the Saints is all in all in the enjoyment of all: when they enjoy never ſo much of creature comforts, Chriſt is all in all in them; the ſatisfaction that their ſoules have, is not ſo much that they have the creatures, that they have larger eſtates, more friends, greater comforts then others; but

but in this, that they know how to enjoy Chriſt in all, and can look upon it as a fruit of the covenant that God hath made with them in Chriſt; and as coming from the fountaine of Gods eternall love and mercy in his Son. *Zech.9.11.* God ſaies there, *As for thee alſo, by the blood of thy covenant, I have ſent forth thy priſoners out of the pit wherein is no water.* That which is ſpoken there of the deliverance of the priſoners, may be applied to all the mercies that a believer enjoyes: whatever deliverance he hath from evil, whatever good he is poſſeſſed of, it is by the blood of the covenant; a believer can look upon every bit of meat he hath, and upon all the good he enjoyes, and ſee it all come ſtreaming to him in the blood of Chriſt; and ſo it comes abundantly the ſweeter. As tis with the Sun, when it ſhines through the aire it is not ſo warm, as when it ſhines through a burning-glaſſe. Take a burning-glaſſe, and hold it between you and the Sun, and the glaſſe will contract the beames of the Sunne, ſo that it ſhall have an efficacy of heat, even to burn again: So the goodneſſe of God that comes to people through the generall bounty and patience of God, hath not ſuch an efficacy to warm and heat their hearts, and to draw them to God; but now, Chriſt is as it were the burning-glaſſe, that is held between God and the ſoule; and the mercy coming through this burning-glaſſe, O how doth it warm and heat outward comforts! therefore there is no people in the world can enjoy outward comforts with ſo much fulneſſe of contentment as the people of God doe, becauſe they all come to them through Chriſt. Chriſt is all in all in the enjoyment of all. And ſo I might ſhew you how he will be all in all in Heaven to eternity.

But to give you one particular more: as he is all in all in the good we have from God, ſo he is all in all in whatever we tender up to God; as in deſcent from God to us, ſo in aſcent from us to God: Chriſt muſt come in there, he muſt be all in all in our ſervices, let our ſervices be never ſo good; yea, though ſpirituall, yet they muſt finde acceptance with the Father through Chriſt. That Text is very remarkable for this, 1 Pet. 2.5. *Ye alſo, as lively ſtones, are built up a ſpirituall houſe, an holy prieſthood, to offer up ſpirituall ſacrifices acceptable to God by Jeſus Chriſt.*

Christ; marke, *To offer up spirituall sacrifices.* 1, but though the sacrifice be spirituall, that is not enough to make it acceptable, but Christ he must come in; therefore he addes, *acceptable to God by Jesus Christ.* Many people offer up sacrifice, and they think that is enough; but the people of God they rest not only in the duty, no, nor in the spirituality of the duty, though that be counted a great matter: but they goe one step higher, and so must you in all the duties you tender up to God, and that is, not only to be carefull that your duties be spirituall, but you must tender them to God in the hands of Jesus Christ, and expect acceptance through him. When thou hast to deal with God in all thy approaches to him, be sure thou doest not omit the work of Faith, in laying hold upon Christ and carrying him along with thee; or else thy service will not be accepted. We know the sacrifices in the law, though they were never so good, yet they were not accepted unlesse a man brought them to the Priest, and the Priest he must offer up the sacrifice, and then it was accepted. Now what was that to signifie to us, but Christs Priestly office: this is the very work of the Priestly office of Christ, to take all our sacrifices that we tender up to the Father, and to offer them up for us: for we must not presume to offer them our selves; and though they offered a sacrifice that was never so good, yet if they did not offer it upon the right Altar, it was not accepted: so Christ he is the right Altar upon which we must offer up all our sacrifices to the Father; we must look towards the Temple, towards Christ, in all that goes from us unto God, Christ being all in all for acceptation of our duties.

And thus we have done with the fourth particular, shewing wherein Christ is all in all.

But now it may be demanded; how it comes to passe that God will have this way of communicating himselfe to mankinde, and will not goe in that other way, that we by the light of nature and reason would think he should goe? true indeed, we are sinners: I, but God is mercifull, and we will seek, and cry to him for pardon and mercy, and deliverance from our sins; and what needs there more? why will not

God ſave us this way? I will not ſtand now to diſpute about the poſſibility of this, but we know this is not the way.

We are therefore now to enquire why God ſhould rather take this ſtrange way, then goe any other way? and indeed it is a wonderfull way, if we rightly conſider it: there is nothing in the world that works ſo much upon a mans heart to adore and admire God in the myſtery of the Goſpell, as the underſtanding of this, that God ſhould have a peculiar way of communicating himſelf to man, different from Angels, and from all other creatures; that it muſt be through the ſecond perſon in the Trinity; and he muſt take mans nature upon him, and ſuffer, and dye, and all the mercy we have muſt be through him: this is a wonderfull myſtery of godlineſſe; and ſhould take up our ſerious thoughts in the conſideration of it.

Now if you would know the reaſon of it; the firſt is this, That hereby God might manifeſt to all the children of men, what a dreadfull breach their ſins had made between God and them: we cannot imagine any way how the breach between God and man could have been ſo clearly ſet out, as by this meanes; when we underſtand that ſuch was our condition by nature, and ſuch our apoſtacy from God, that there was no way of communication of any good from God to us, but by this ſtrange and wonderfull way of a mediator between God and man: that he ſhould obey and ſuffer, and dye for us, we muſt needs apprehend now, that certainly there was ſome mighty difference between God and us: and that mans eſtate was very low, and his condition very deſperate, that muſt have ſuch a remedy as this is. And this is that which God would have men to know, even what that breach is between him and their ſouls: and tis ſuch a breach that few think a right of it. If I ſhould open the law to you, with all its curſes, and ſet the torments of hell before you, all this could not ſet out the dreadfulneſſe of the breach between God and you, ſo as this point doth, when I tell you that it was ſuch as requires ſo ſtrange and wonderfull a way of Gods being reconciled and pacified towards you.

Secondly,

Secondly, God takes this way, because he sees it the most advantageous way for the manifestation of his glory; first the glory of his mercy: there is no way that could have been devised by men or Angels to set out the glory of Gods mercy in mans salvation, so as by this way: if God should have said to mankinde; You poor creatures have sinned against me, but I am mercifull and will pardon you; God had been glorious in this: but now there is infinitely more mercy shewed when God shall say, You miserable creatures have sinned against me; and such is your condition, that except the Son of my bosome be made a curse for you, there can be no mercy for you: well I am content that he shall not be spared; but shall be given to be a curse to prepare mercy for you: here is glory indeed. Therefore when Christ was borne, the Angels sung, *glory to God in the highest*, *Luke* 2. 14. As if they had said, this is the highest pitch of the glory of God, in providing such a way of reconciliation with the children of men; and God was so set upon this work of shewing mercy to mankinde, that though it cost the death of his Son, he would have it, and that shewes it to be infinite mercy and love indeed, when it breakes through such mighty difficulties; there is the glory of his mercy.

And then secondly, there is the glory of his Justice: God sets out the glory of his Justice here, more then if all mankind had been eternally damned: Gods Justice would not have been honoured so much in that as in this way of Gods reconciling man unto himself; and that in these two regards: First, because in Christ Gods Justice is glorified actively; whereas if all men had eternally perished, it should have been glorified but passively: and tis more to have it glorified actively, then passively: and as God delights more in active obedience then in passive, so he delights more in the active glory of his Justice then in the passive, (though there is a kinde of activenesse in suffering, and so in Christs suffering: therefore that distinction of active and passive is needlesse; for his active obedience was passive, and his passive obedience had activenesse in it.)

But Secondly, Gods Justice is now glorified perfectly; the debt is fully paid: whereas if all mankinde had been damned,

the debt ſhould have been but a paying, and not have been paid to all eternity. As ſuppoſe a poor man oweth a thouſand pounds, and he payeth two pence a week, he may be paying of it, but cannot pay it in all his life: but now if a rich man ſhall come, and at once lay down the money for him, the debt then is paid: and this is a great deal more then if it ſhould have been alwayes paying. So I ſay, if all mankinde had been damned eternally, God ſhould have had his debt but paying; but the debt would never have been paid: but now Chriſt comes and layes down the payment at once upon the borde, and asketh Juſtice whether it hath enough or no; ſo that Juſtice is more glorified this way.

And Thirdly, the infinite glory of his wiſdome appeares in reconciling Juſtice and Mercy together: that God ſhould be infinitely mercifull and juſt both in one thing; this is that that no Angell in Heaven could ever have imagined: ſuppoſe God ſhould have ſaid thus to all the Angels in Heaven, Mankinde is in a loſt and undone condition, yet I am willing to ſave him, but ſo as that I will have infinite mercy and Juſtice reconciled: if all of them ſhould have gone and conſulted together, they could not poſſibly have told how this ſhould be. Now the infinite wiſdome of God, and nothing but infinite wiſdome could finde out ſuch a way; as that God ſhould be infinitely mercifull, and infinitely juſt too.

And Fourthly, the infiniteneſſe of Gods holineſſe is hereby manifeſted: if God in a generall way ſhould have thrown his mercy as it were up and down in the world without any more adoe, Gods holineſſe, and hatred of ſinne, would not have appeared as now it doth, when nothing can expiate ſinne but the death of his Son; if God ſhould carry any of you to the brinke of hell, and there let you ſee all the miſeries of the damned, and heare all their yellings under the fruits of divine wrath, O you would ſay, how doth God hate ſinne! but be it known to you, in the ſufferings of Chriſt there is a greater manifeſtation of Gods hatred of ſinne then in all the torments of hell: You that would know how infinitely hatefull ſinne is to God, come and behold Chriſt, God and man ſweltering under the wrath of his Father; look upon him in the garden,

garden, ſweating drops of blood: come and follow him to the Croſſe, and heare him cry out in the bitterneſſe of his ſoule that doleſull cry, *My God, my God, why haſt thou forſaken me?* behold Jeſus Chriſt, God man, who was God bleſſed for ever, made a curſe for ſinne; and for thy ſinne; look upon ſinne in this glaſſe, and here ſee Gods hatred of ſinne. There are two glaſſes wherein we ſee the evill of ſinne; the bright chriſtall glaſſe of the law, and the red glaſſe of the ſufferings of Chriſt: and this latter doth more fully, more ſenſibly (I am ſure) ſet out the nature of ſinne, and Gods hatred of it: and by this you may ſee the meaning of 2 *Cor.* 3.18. where the Apoſtle ſpeaking of the myſtery of the Goſpell ſayes, *But we all with open face* (marke) *beholding as in a glaſſe the glory of the Lord*, &c. We behold but Gods back parts in his works: as God ſayes to *Moſes*; we behold but the footſteps of God in his workes: but when we behold him in Chriſt, we behold him with open face. Now look what difference there is in knowing a man when we only ſee the print of his foot upon ſand, and when we look him in the face, ſo much difference there is between the knowing of God and his glory as it ſhines in the workes of creation, and as it ſhines in the face of Chriſt; that God therefore might manifeſt his glory, he would not pardon ſinne ſo freely as to ſay, you have ſinned, but yet I will pity you, and pardon you, and there is an end; no, though he would pardon ſinne, yet he would doe it this way.

A Third reaſon why God would bring things about this way, is this: becauſe God ſaw there could be no ſuch way to draw poor ſinners to himſelf as this. When God ſhall reveal to a ſinner that he is not only a merciſull God, but that he hath provided ſuch a ſtrange way to convey his mercy: this hath a mighty efficacy to draw the ſoul to God: for the poor ſoule apprehending its own guiltineſſe, and Gods hatred of ſin; and underſtanding withall, that the heart of God is ſet upon ſuch a way of mercy; is by this as by a mighty argument prevailed with to draw neer to God in a way of dependance upon him: for thus will the ſoul argue, Well, I heare that God, to the end he might let out mercy to poor ſinners, hath of his own infinite wiſdome provided ſuch a ſtrange way of convey-

conveyance as this is; and when God hath made it appeare by revealing to me the mystery of the Gospell how his heart is set upon this way of shewing mercy to sinners, I conclude now, that the Lord is willing to be reconciled to me, and why then should I be unbelieving any more? why should I have hard thoughts of God any more? why should I remaine in my doubting condition any longer? thou canst not be more desirous of the salvation of thy soul, then God is of magnifying his grace and mercy: and God hath done more for thee then thou canst possibly do for the salvation of thy soul. Besides, tis a mighty drawing argument; for by this meanes the infinite distance that conicience apprehended to be between God and the soul, is taken away: for when the soul sees it hath to deal with an infinite deity, that is so farre above it, it stands shaking and trembling, and dares not draw nigh to God. What have I to doe, saith the soul, with such a God as this is, who is so infinitely above me? but now when thou knowest that Christ is between God and thee, then this distance needs not scare thee; yea now all thy guiltinesse and all the filthinesse and pollution of thy soul, and all that the law hath to say against thee, need be no discouragement to thee, when thou seest thou hast to deal with God through Jesus Christ. Therefore no soul can stand off and say, how doe I know it belongs to me? doe but take this one rule, for that there is nothing can interest the soul in Christ but Christ himself: there is no preparation to Christ, but Christ must be all in all in it: therefore stand not off, and say, how shall my heart be wrought to these and these preparations, and work thus and thus, before I have part in Christ? no, puzzle not thy self about thy preparations, but set before thy soul the mystery of the Gospell in this glorious way of Gods communication of himself to thee, and of reconciling man unto himself; and the very efficacy of these truths will have a power upon thy heart to draw thee unto God in this way of reconciliation; and that is the way of true comfort.

The Gospell it self, though there be no preparation before, yet hath an efficacy to draw the heart to Christ; for Christ is all in all in that. And doe not say, I am a poor meane creature,

ture, I can doe nothing, I cannot remember a Sermon, I cannot pray, or performe any good duty as I ought: why, remember soul, Christ is all in all: true, if any thing were required of thee in the businesse of salvation, it were somewhat; but know that God hath laid help upon one who is mighty; therefore tis not thy weaknesse, nor the distance between God and thee, that can hinder, if thou rightly apprehendest God in Christ reconciling the world unto himself.

Another reason might have been this: God doth it to indeare his mercy to his Saints for ever; for indeed nothing indeares Gods mercy to them so much as this, that they see it come to them in such a way of conveyance; and that which will indear mercy to the Saints in heaven to all eternity, and for which they shall be full of the praises of God, shall not be so much for the good things they enjoy, as for that strange and wonderfull way by which they come to enjoy them. This I say is that which shall take up the hearts, and be a great part of the work of the glorified Saints in Heaven to all eternity, even their admiring, adoring, and praising God in Jesus Christ.

And then God delights to honour his Son, and that he might set him up, he makes him to be the meanes of conveyance of all good to those he intends it to; as if a King were to honour his Son, what way can he take to doe it more effectually then this, that all the favour he meanes to shew to any shall be only through his Son? so when God the Father would honour his Son, he appoints from all eternity, that all the grace and mercy that any shall have from him shall be only through his Son. Therefore as Christ saith, *All judgement is committed to the Son, that all men might honour the Son, as they honour the Father*: So I may say of the work and dispensation of Gods grace, that all is conveyed to Christ, and by him communicated to those that have interest in him, that the Son might be honoured to all eternity.

I shall conclude in a few words of application, to work upon you this that hath been said.

First, if it be thus, let us stand a while and admire at the depths of the councel of God, and the infinite glory of the riches of his grace

grace to mankinde; that God ſhould ever have ſuch thoughts towards ſuch poor wormes as we are, that he ſhould not rather have let ſuch deſpicable creatures eternally periſh, then goe in ſuch a ſtrange way to ſhew mercy to them: Truly brethren, God hath done more in bringing a poor ſoul to himſelf then in creating Heaven and Earth: the work of creating Heaven and Earth is but a low piece of work in compariſon of this wonderfull way of Gods conveying his grace and mercy to the children of men through his Son: this is the maſterpiece of the workes of God, which he hath already done, or will ever doe to all eternity: and God therefore is to be admired and adored in this. We are to glorifie God in every creature, but how is God to be glorified then in his Son, wherein ſo much of his glory doth appeare? If it be a ſinne for us not to ſanctifie the name of God when we behold his glory in his meaneſt workes, O what a ſinne is it not to ſanctifie the name of God in beholding the myſtery of the Goſpell and his glory ſhining in the face of Jeſus Chriſt! God, expects (brethren) that thoſe who live under the Goſpel, ſhould ſpend their dayes and thoughts, and talk, about that glory which he hath manifeſted in his Son. O you that have ſuch chaffy droſſy ſpirits, that can ſpend your precious thoughts upon ſuch poor things as you doe, know that here is an object to take up your thoughts; and your ſinne is abundantly the greater in this, that you ſpend your thoughts about ſuch vanities, when God ſets before you ſo glorious an object to raiſe up your hearts unto himſelf; and you that ſpend a great deal of your lives in vanity, know, that this day you have heard of a truth that above all things in the world ſhould take up your time and thoughts in the contemplation of it.

And you that have more time and greater eſtates then others, and are not put upon it to get your bread as others are, and ſo have greater opportunities for the worſhip and ſervice of God, and for ſearching into his truth, yet how doe you ſpend your time in vanity and light things, as if there were no greater matters to take up your hearts! It is a ſigne of a vaine and frothy ſpirit, that when God propounds ſuch glorious things to you, that yet it ſhould be the content of your ſouls to baffle

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out your time in vanity; and things that will not profit. Well, if you would have an evidence to your ſouls, that Chriſt is all in all to you, and ſhall be to all eternity, take it in this: if ever God hath opened thine eyes to ſee his glory in the myſtery of the Goſpell; and that thy heart is taken with it, and overcome by it; it is an argument that thou art indeed the ſoul which God hath received to mercy in his Chriſt; but ſayes the Apoſtle, 2 *Cor.*4.3. *If our Goſpell be hid, it is hid to them that are loſt.* There are a great many to whom the Goſpell is preached, and yet tis hidden to them; and it is hidden to you if you ſpeak of Chriſt only in a formall way, and think it enough to ſay, I hope to be ſaved by God in Jeſus Chriſt; but doeſt thou ſee that in the Goſpell which raiſes thy heart with admiration, and that darkens all the glory of the world? doeſt thou ſee more of the glory of God ſhining in that one ſentence, *God ſo loved the world that he gave his only begotten Son, that whoſoever believes in him, ſhould not periſh, but have everlaſting life*, then thou ſeeſt in the whole frame of the creation of Heaven and Earth? thou hopeſt thou ſayeſt to get to Heaven; but what wouldeſt thou doe there? the work of Saints and Angels in Heaven joyned together, is to magnifie God for this great work of his: doe thou then begin this work here, and give God his glory, for the great things he hath done for the children of men.

The Second uſe ſhould have been this: If Chriſt be thus all in all, then let us bleſſe God that ever we knew Chriſt; and that the myſtery of the Goſpell hath been revealed to us: for otherwiſe we had been without God in the world; and what would have become of us had not this grace of God in the Goſpell been revealed to us? could you ever have thought of it your ſelves? could it ever have entered into your hearts? certainly no; nor into the heart of any creature in Heaven or Earth: therefore bleſſed are your eares, that heare the things which you heare: and bleſſed are your eyes, that ſee the things which you ſee: and know, that when you come to live under the Miniſtry of the Goſpell, you enjoy the greateſt mercy that ever you enjoyed ſince you were borne: the coming

under a powerfull Miniſtry, that reveals Chriſt and brings the day of ſalvation to the ſoul, it is no other then the fruit of the prayer of Jeſus Chriſt for that ſoul: compare *Iſaiah* 49. 8. with 2 *Cor.*6.1.2. and you ſhall ſee this. *Iſaiah* 49.8. *Thus ſaith the Lord, in an acceptable time have I heard thee, and in a day of ſalvation have I helped thee, &c.* Now it is apparent by the context, that this is to be underſtood of Chriſt: that God the Father ſpeakes there to his Son: well, what is this acceptable time and day of Salvation in which Chriſt is heard? look 2 *Cor.*6.1.2. in the chapter before he had told them, *That they were ambaſſadors for Chriſt. We then as workers together with God, beſeech you alſo that ye receive not the grace of God in vaine:* Now what is this grace of God? tis the Miniſtry of the Goſpell, *For he ſaith I have heard thee in a time accepted:* and mark how he applyes it, *Behold now is the accepted time: behold now is the day of ſalvation.* As if he ſhould ſay; the acceptable time and day of ſalvation in which God the Father hath heard Chriſt, is now: now that we the ambaſſadors of Chriſt come and open the myſtery of the Goſpell to you; now is the time wherein God the Father hears the Son for you: what a mercy is this? and what an engagement upon you, that when you heare any thing of the myſtery of the Goſpell opened to you, you are to look upon it as the fruit of the prayer of Jeſus Chriſt: and ſo when Gods ſends a faithfull Miniſter to any congregation, tis the fruit of the prayer of Chriſt. Chriſt prayes, O Father, that there might be an acceptable time for ſuch a people, for ſuch a man and woman; it may be they have gone on a long time in ignorance and prophaneſſe; I but Chriſt hath been praying to the Father for them, and when this acceptable time comes, then God diſpoſes of them, that this man ſhall goe out of ſuch a wicked family, and ſhall live in a godly family, or ſhall come to ſuch a Sermon, and there ſhall heare the wonderfull things of the Goſpell opened to him, and ſhall come to underſtand this great myſtery of Gods letting himſelf out through Chriſt unto his people: and there the Lord will renew him by a work of grace, and bring his heart over unto himſelfe, this is the acceptable time when God

God reveales the mystery of the Gospell to any soul: therefore blesse God for this.

Thirdly, this shewes how deare Jesus Christ should be unto us. O how should we delight and take contentment in him that brings the Treasuries of grace from the bosome of the Father, and opens them unto us: and not only opens the minde of God the father to us, but comes and lets out the treasure of Gods goodnesse to us. It was stopt before, I but Christ he opened as it were the flood gates, and lets the current of grace and mercy in upon us. O how deare therefore should Christ be unto us? it was the speech of that Martyr, Master *Lambert, None but Christ, none but Christ.* Yea when he suffered Martyrdome for Christ, then none but Christ was deare to him; because he saw that Christ was the way of conveyance of all good unto him: as if God now make a man a meanes of conveyance of a great deal of good to a nation, every man will be ready to have his eye upon that man: I, but there was never such a way of conveyance of good to us as Christ is: therefore how should our hearts love him, and prize him, and rejoyce at the very thoughts of him? If you have a friend, and God makes that friend an instrument of mercy to you, O how doth it indeare you to that friend: if the husband be an instrument of good to the wife, or the wife to the husband; if a Minister to his people, or people to their Minister, and so in all relations: when we can look upon others as a meanes of conveyance of Gods mercy to us, it is a mighty argument to knit our hearts unto them, and indeed this is the way to obtain love. It may be the wife complaines, she hath not love from her husband; or the husband complaines he hath not love from his wife: Why now, be as instrumentall as you can to convey the goodnesse of God to them, and this will mightily indeare and knit them to you; and if it doth so between man and man: how should it doe so much more between us and Christ, who is indeed the husband of his Church, and through whom the fulnesse of God is let out unto his people? O how deare and precious therefore ought he to be unto us!

Fourthly, is Christ all in all? then if we have an interest in him, it should satisfie and content us, though we have nothing, or be nothing in our selves: Why, because if we have Christ, we have all; though thou wantest parts, friends, estate, outward comforts; yet know Christ is to be thy all, and is not he enough? as he said, am not I better to thee then ten sons? so sayes Christ to the soul, what doest thou want? thou wantest this comfort, and the other comfort, but am not I all in all to thee, and better then all? yea, be willing to be made nothing, for all is made up in Christ.

Again, it should have put us upon this, to be willing to give up all we have to Christ; alas, our all is but a poor all: yet give it to Christ; our parts, estates, interest, names; let Christ have all because he is our all.

And let him be the rule of our prizing all things: so farre as we see any thing of Christ, prize it sutably: as tis reported of Master *Bucer*, if he could see any thing of Christ in any man or woman, though they were never so poor and meane, his heart would close with them. And tis said of *Austin*, that before his conversion he took great delight in reading of *Cicero's* workes; but afterward, sayes he, I finde not the name *Christ* in all *Cicero*; and that took off his heart from him: so in all thou doest enjoy, look how much thou seest of Christ in it, so farre let thy delight and esteem be carried out towards it, and no farther.

Again, with what mighty intention of spirit should the heart be put forth toward Jesus Christ above all things! what though God give thee an estate and honour in the world: if thou hast not Christ thou hast nothing, thou hast not that that makes way for thee to eternity. Therefore be not satisfied with any thing without Christ. As *Abraham* sayes, *What wilt thou give me Lord, seeing I goe childlesse?* So say thou, Lord, thou hast given me a portion in the world, thou hast given me credit and repute amongst men; but Lord, what is all this to me, if I goe Christlesse, and have not him that is the conveyance of grace unto my soul, that is all in all? O Lord, thou hast this day taught

taught me, that such is the distance and breach betweene thee and me, that unlesse it be made up through a mediator, I must eternally perish: therefore give me Christ, whatever thou denyest me. O satisfie not your selves with any thing, without Christ. Many hypocrites they satisfie themselves with gifts: if they have gifts, then they are contented. Consider that parable in the Gospell, *Matth.* 13.45,46. *The merchant-man sought after goodly pearles, but when he had found the pearle of priee, then he went and sold all that he had, and bought it.* Now gifts and parts, and other atchievements are these goodly pearles: I but Christ he is *the pearle of price*: therefore whatever thou hast, be willing to part with it for him: if God have discovered to thee the pearle of price, let no goodly pearles satisfie thee. Many souls perish eternally becaus they are satisfied with goodly pearles, and doe not endeavour to obtaine this pearle of price.

Againe, the application should further have been, to have endeavoured to work this upon you, that in your seeking after God, you would be sure to take Christ along with you.

I will give you onely this note, if it were your last time to pray to God, and your everlasting estate did depend upon Gods mercy, should you now seek God never so earnestly, yet if it were onely in a naturall way, as your creator, your condition would be very dreadfull, and you would perish eternally. If God should lay any of you upon your sick beds, or death beds, and you should cry to God, mercy, mercy Lord, be sure you take Christ along with you, and look upon God through Christ, or else all your cryes will be to no purpose. It is a speech of *Luther*, that God lookt upon out of Christ, is most dreadfull and terrible; and it argues a great deal of ignorance in us, when we think we can goe to God, and shall finde mercy with him, without considering him as a God that will be reconciled to us only through his Son. To conclude all, as Christ sayes, *If I be lifted up, I will draw all men*

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unto me: so this is the work of our Ministry, we have spent time amongst you that we might labour to lift up Christ to you: and O that God would be pleased to draw all your souls to him.

This Sermon was preacht March 28. 1641.

Hebr.

HEBR. II. V. I.

Now Faith is the ſubſtance of things hoped for, the evidence of things not ſeen. April 25. 1641.

IN the latter end of the former chapter the Apoſtle exhorts to perſeverance, and ſhewes the great evill and danger of drawing back. Now, to the end this evill might be prevented, he ſhewes what it is that will deliver us from it. Whatever others doe, or whatever temptations or afflictions we meet withall to draw us back, yet ſtill the juſt ſhall live by faith: *Now faith is the ſubſtance of things hoped for, the evidence of things not ſeen.*

In this Chapter (therefore) he falls upon this argument, to wit, the opening of the doctrine and practice of faith. And the words read are an excellent deſcription of faith (not an exact definition of it) *It is the ſubſtance of things hoped for, the evidence of things not ſeen. The ſubſtance*; the word in the originall is very full, *the ὑπόστασις*, it hath many ſignifications: the fundamentall, the foundation of things hoped for; the ſubſiſtence, the ſubſtantiality of things hoped for: thoſe things that in themſelves have no reall preſent ſubſiſtence to us, but are things to come, and hoped for; yet faith gives them a preſent reall ſubſtantiall being to us. *The ſubſtance of things hoped for, the evidence of things not ſeen.* The word tranſlated *evidence*, is a Logicall terme, and ſignifieth ſuch a kinde of conviction as is by way of diſpute and cleare demonſtration, ſo as it muſt needs compell one to yeild unto it; that is the propriety of the word, that although the objects of faith are things not ſeen, either by the eye of ſenſe, or by the eye of reaſon, yet faith brings ſuch a light with it, and makes them ſo demon-

monstratively cleare, that it even forceth the soul to a beliefe of them; so that it hath the fullest conviction of them that possibly can be.

Two things then (you finde) are here said of faith;

First, that it gives a substantiall reall present being to things hoped for.

And secondly, that it is the evidence of things not seen. In the first of these, we have these two things: First, that there are many glorious things which the Saints hope for, that yet they have not: they are men of hopes. Secondly, that their faith doth give a reall and substantiall being to those things which they hope for.

In the Second of these we have likewise two things: First, that the things of God are things not seen. And Secondly that faith is the evidence of those things that are not seen.

For the first, but briefly, *There are great things that the Saints hope for, that yet they have not; they are men of hopes.* They hope that they shall ere long be delivered from all sinne and sorrows: that they shall never sinne more, never be tempted more, never suffer more, never feare more; they hope that the time is coming when it shall be said of all their sinnes, as *Moses* said of the *Egyptians*, These your enemies that now you see, you shall never see them more. They hope that these vile bodies of theirs, these bodies of clay, bodies of vilenesse, bodies of sinne, shall ere long be made glorious bodies; that these pieces of dirt shall (within a while) shine more gloriously then the Sun in the firmament. They hope that the Image of God shall ere long be perfected in them, so as they shall be fully united to God, and be made one with the Father, as the Father and the Son are one. They hope that they shall meet with their blessed Saviour in the aire; and with these their eyes behold him coming in his glory: They hope that they shall be possessed of those glorious mansions which he is gone before to prepare for them. They hope that their eyes shall be blessed with the glorious vision of a deity that they shall see God, and so see him, as to be like unto him. They hope that they shall enjoy full communion with the Lord; that they shall have the immediate and full lettings

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out of a deity into their ſouls and bodies, without any intermiſſion. They hope that they ſhall joyne with the bleſſed Angels and Saints in eternall Hallelujahs, and ſhall be everlaſtingly admiring and adoring the name of the great God, for thoſe glorious myſteries of redemption by Chriſt. They hope that they ſhall keep a perpetuall and eternall Sabbath, and ſhall no more be combred with naturall things, with the things of the earth, but ſhall have perfect and everlaſting reſt in Chriſt, and ſhall live in God as in an infinite ocean of all excellency; theſe things they hope for. I but are not theſe conceits? are they not notions, pretty fine fancies, with which they pleaſe themſelves? is there any reallity in theſe things: indeed if theſe things were reall and ſubſtantiall, if there were as great a reallity and as much ſubſtance in the things they hope for, as there is in the things they enjoy in the world for the preſent, and that they could ſee them as certainly as they ſee the things that are before their eyes, it were ſomewhat like. Well, ſayes the Apoſtle, there is a principle to make all theſe things ſubſtantiall to you; and faith is the ſubſtance of things hoped for. Theſe hopes are not conceits and notions, but they are raiſed up in their hearts by the mighty power of the holy Ghoſt. *Rom.* 15.13. *Now the God of hope fill you with all joy and peace in believing, that you may abound in hope through the power of the holy Ghoſt.* There needs not the power of the Holy Ghoſt to raiſe fancies and conceits in mens hearts; but the hopes of the Saints are ſuch as are raiſed in them by the power of the holy Ghoſt: And God himſelf is ſtiled by their hopes: *Now the God of hope, &c.* Now God is not the God of fancies and conceits, but he is the God of the hopes of his Saints? And theſe hopes are given to them, to the end they might be kept from drawing back, and might be upheld for the preſent in whatever they ſuffer. Therefore the Scripture compares our hope to an Anchor, and to an Helmet: you know that of all dangers, thoſe are the greateſt, of ſhipwrack by Sea, and of enemies by Land: now our Hope is to helpe againſt both: againſt our dangers by Sea, of ſhipwrack, our hope is an Anchor: againſt our dangers by Land, of enemies, our hope is a helmet.

The hope of the Saints for the preſent is as the corke to the

net that keeps it from sinking to the bottome; though they may be in the water, and the lead of troubles and afflictions may weigh them down, yet their hope keeps them above water; they have great hopes, and they have that which makes their hopes substantiall; for their faith is the substance of things hoped for. And that is the second thing I now come to: Carnall hearts think there is no substantiall reall excellency in any thing, but in the outward excellencies of the world; they think that money, Lands, honours, the pleasures and delights of the flesh, have substance in them; and that there is something of reallity in these: Now I beseech you, observe the difference between the judgement of the holy Ghost, and the judgement of a carnall heart: whereas a carnall heart looks upon outward things as the onely substantiall things, (therefore you call your rich men substantiall men: and so the Scripture, speaking in the language of men, calls a mans estate his substance, because men count their estate here their substance,) now the holy Ghost accounts all those things that the world lookes upon as substances, to be but meer conceits: and those things that the world accounts conceits, to be substances: (and those that judge according to the judgement of the holy Ghost, doe the like.) For the first, you know St. *John* reckons all things in the world in three ranks; either such as are profits, pleasures, or honours: the lusts of the flesh, and the pride of life, and the delights of the eye: now for those things that the world counts their greatest substance, their estates, and riches, marke how the holy Ghost thinks of them, *Prov.*23.4,5: *Labour not to be rich, cease from thine own wisdome: wilt thou set thine eyes upon that which is not?* That which you call your substance, the holy Ghost sayes, *it is not*, it hath no being at all. Well, but honours and preferments have somewhat in them. Nay, they have nothing in them neither. *Acts* 25.23. tis said, *Agrippa and Bernice came in great pompe to the judgement seat*, glittering in their brave apparell; but the word translated *great pompe*, is, they came with much fancy: what greater honour is there then for Princes to come in their robes upon the judgement-seat, glittering before the eyes of their subjects? thus did they: and yet their great

great glory in the judgement of the holy Ghost, was all but a great fancy: And for the lusts of the flesh, *Amos* 6. in verse 5,6. you have the sensuality of the people set out very fully, *They lie upon beds of Ivory, and stretch themselves upon their couches, and eat the Lambes out of the flock, and the Calves out of the midst of the stall; they chant to the sound of the viol, and invent to themselves instruments of musick; they drink wine in bowles, &c.* and in verse 13. it comes all to this, *Ye rejoyce in a thing of naught*, in that which hath nothing in it; there is no reallity, no substantiall excellency in all these things; neither in riches, honours, or pleasures; but marke now how the holy Ghost judges of spirituall things: what substance there is in them, which are only conceits to carnall hearts, *Prov.*8.20, 21. (saies wisdome there) *I lead in the way of righteousneſſe &c. that I may cauſe thoſe that love me to inherit ſubſtance*; to inherit that which is; so *Tremelius*, as if nothing had a being, but that which wisedome causeth to inherit. And *Hebr.* 10. 33,34. *You were made a gazing stock both by reproaches and afflictions, and took joyfully the spoyling of your goods, &c.* (but how came this to passe? marke,) *knowing in your selves that ye have in heaven a better, and an enduring substance.* So that that which was but a conceit and notion to the world, by their faith they saw it to be substantiall unto them: and *Hebrewes* 11. 10. It is said of *Abraham*, that *he looked for a City with foundations*: there was no City in the world that had foundations in *Abrahams* eye, but only the City that he looked for; and it was his faith that gave that City foundations. Thus we see the different judgement of the holy Ghost and the world. As now while we live upon the earth, we think the earth to be very great, and the Sun and Moon and Stars to be but little things, and they seem so to us: but were we in heaven, we should then see the Sun and Moon and Stars to be great and vast bodies, and the earth to be but a point in comparison of them: so while men have earthly hearts, they look upon the things of heaven as conceits, and poore small inconsiderable things, not worth looking after: but if by divine principles they were once lifted up to heaven and could converse there, then they would see the things of heaven to be great matters, and

the things here below to be but a point; to be but poor low inferiour things, not worth minding or affecting. Thoſe things that are the objects of faith are ſubſtantiall things, and faith gives them that ſubſtance.

And they are ſubſtantiall things, Firſt, becauſe they have in them more then appeares to be in them: we count that ſubſtantiall which hath in it more then it appeares for: thoſe things that make a great ſhew, and have not that in them which they make ſhew of, we count them vain, and without ſubſtance, as a piece of cloth that hath not that in it which it ſhewes for, we ſay it hath no ſubſtance in it.

Now the things of God have more in them abundantly then they ſhew for, and therefore they are ſubſtantiall: hence it is that when Chriſt ſhall come in glory, the Text ſayes, *He ſhall be admired in all them that believe*, 2. *Theſ.* 1. 10. They ſee for the preſent a great deal of excellency in Chriſt, and they love him, and their hearts are towards him for that they ſee in him now; but hereafter he ſhall appeare abundantly more glorious then they thought for: then they ſhall ſay, indeed we did ſee much in Chriſt, but we ſee now infinitely more glory and excellency then ever we imagined.

Secondly, the things of heaven that are the objects of faith are ſubſtantiall, becauſe there is moſt of God in them. Now God is the infinite firſt being of all, and gives being to all: that therefore which hath moſt of the firſt being in it, muſt needs be the moſt ſubſtantiall and reall good: Now though it be true that all creatures are filled with Gods excellencies, yet ſpirituall and heavenly things are above all other moſt filled with God: the very divine nature of God is in them, and there is the very life of God, and the Image and glory of God, and there God doth eſpecially communicate himſelf. God hath two wayes of his communication: the one is to his Son, and that is in an infinite way that we underſtand not: and the other is to his creatures: and his ſpeciall communication of himſelf to his creatures is in ſpirituall and heavenly things: therefore they muſt needs be the moſt ſubſtantiall and reall things to the ſoul.

And then Thirdly, they are ſubſtantiall things and not no-

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tions and conceits, becauſe they are the very center of the thoughts and intentions of God himſelf, and that which he aimes at in all his workes towards his creatures, and the very center of the happineſſe of the moſt excellent creatures that ever God made. Now that which is the very iſſue of the great deſigne of God in making the world, and of all the workes he doth in the world, and the higheſt good any creature is capable of, certainly it is no conceit, but hath a great deal of ſubſtantiall being in it: but the good we have in ſpirituall and heavenly things, is the very iſſue of Gods deſigne from all eternity, in his full communication of himſelfe unto his creature; and it is the higheſt good any creature is capable of: therefore ſpirituall things are reall and ſubſtantiall.

Againe, reall and ſubſtantiall things they are, becauſe we finde they have a reall and ſubſtantiall operation upon the ſouls of thoſe that are acquainted with them. O the mighty work that appeares upon the hearts of the godly from the apprehenſion of ſpirituall things, that are the objects of faith! how doe ſpirituall things tune and raiſe the hearts of men that were low, and baſe, and droſſy, and vile before, to converſe with God in the higheſt way and kinde that it is poſſible for a creature to converſe with God in; and what great things doe they enable the ſoul to doe! thoſe things that have ſuch a ſubſtantiall operation, muſt needs be reall and ſubſtantiall.

Laſtly, they have an eternall ſubſiſtency, that ſhall never vaniſh or fade away, that when all other things ſhall wither as the graſſe, ſpirituall and heavenly things ſhall abide for ever: therefore they are the only ſubſtantiall things.

But then, as they are thus in themſelves, ſo how come they to be thus to the ſoul? why it is by faith; faith gives them the bottome, the foundation, the ſubſtantiallity of their being. And I note this the rather, becauſe the great reaſon why our hearts are not taken with ſpirituall things, is, becauſe we doe not ſee into the reallity and ſubſtantiallity that is in them, and into the preſentneſſe of the good they have.

Now faith gives them this their ſubſtantiall being:

Firſt, becauſe it is faith that carries the ſoul to contemplate upon

upon God himselfe, and enables the soul to discerne the excellency and glory that there is in God, to know much of God in his own essence and being; and elevates the soul to converse with God in a higher way abundantly then reason can doe (though it is true, a great deal of God is understood by reason.) And then by faith the soul comes to know what riches there are in these excellent and glorious things of God. It first sees them in God, and then after that it sees this God to be infinitely willing to communicate and let out himself to his creature; And then by faith the soul converseth with the deep and glorious councels of God, between himself and his Son: It sees into the great designe God had in sending his Son into the world for the working and bringing to passe those high and glorious intentions he had in communicating himself to the children of men through a mediator. Again, faith converseth with the great things of the covenant of grace, and there sees into those unsearchable riches (as the Apostle speaks) that have no footsteps in the creature; so the word signifies; we cannot see them by reason, or the creature. A speciall object faith works upon, is the covenant of grace in the Gospell, and it sees the riches that are revealed there: And faith receives the testimony of the holy Ghost; the holy Ghost is appointed by the Father and the Son to witnesse these great things, to manifest to the soul the deep things of God; those things that are but meer notions otherwise to the heart of a man, the spirit of God discovers these to the soul; and so faith working upon these objects, and closing with them as the proper sphearе for it to move in, it makes all those glorious things that are revealed concerning the happinesse of those that God intends eternall good unto, substantiall and reall to the soul; such things as the soul can build upon, and dare venture its self, and its eternall estate upon; and we had need have a good foundation in those things we are content to venture our eternall estate upon: and because it must be the work of faith (when God intends to save the soul) to have such apprehensions of the Gospell as to be willing to venture its eternall condition upon it, therefore it had need have a sure foundation: and hence faith is the substance of things

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hoped for, and gives a reall being unto theſe things.

And as it makes them reall and ſubſtantiall, ſo there is another thing included in this word, It makes them *preſent*, though they are but things hoped for, yet by faith they have a preſent ſubſiſtence to the ſoul; they are lookt upon by faith as now ſubſiſting, though in themſelves they doe not: faith partakes much of the nature of God, it hath a kinde of omnipotent power in it, out of nothing to create ſomething: there are many excellent works of faith, and amongſt the reſt this is a ſpeciall one, to give a being to that which in it ſelf hath none, to make it for the preſent a ſubſtantiall reall being to the ſoul: the work of faith in this kinde is very obſervable: for evill things that are very nigh, faith can make them at a mighty diſtance; and for good things that are never ſo far off, faith can make them to be as preſent to it. Obſerve what the Scripture ſpeakes of it this way: firſt for evils that are very nigh, and encompaſſe us round about, when we are in the midſt of them, faith can put the evill at a diſtance; as *Pſalm.*91.7. *A thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand, but it ſhall not come nigh thee; not come nigh thee:* If he had ſaid, it ſhall not be upon thee, it had been ſomewhat; but to ſay, it ſhall not come nigh thee, this is a ſtrange kinde of expreſſion; how could it be ſaid not to come nigh him, when thouſands fell on both hands, and he was in the midſt of it? it was by faith: faith put that at a diſtance which was juſt upon him. The ſtrength of reaſon will help one, when the plague is a great way off, then a man thinks, I am ſafe enough, becauſe farre enough from it: but ſuppoſe the plague come into thy houſe, into thy chamber; now to believe a promiſe, it ſhall not come nigh thee, here is a mighty work of faith; faith puts evils preſent at a farre diſtance. And then on the other ſide, for good things that are abſent, & a great way off, faith can make them as if they were really ſubſiſting: therefore (*Heb.* 11.13.) It is ſaid of the Fathers, that they ſaw the promiſes afarre off, and *embraced* them: the word in the originall is *ſaluted* the promiſes; now friends when they ſalute, muſt be nigh one another; their faith made the promiſes which were a great way off to be with them as if preſent: therefore it is

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ſaid of *Abraham*, that he ſaw Chriſts day, and rejoyced; and the Scripture ſpeaks of taking hold of eternall life, and that we doe by faith; and of being in heaven, *receiving the end of your faith*: Tis not, you ſhall receive, but now you are receiving. *Pſalm.* 108.7.8. *God hath ſpoken in his holineſſe, I will rejoyce, I will divide Sechem &c. Gilead is mine, Manaſſeth is mine*: marke, *is mine*: he preſently concludes, as if the thing were already done, for it was ſo by faith: faith gives a preſent ſubſiſtence to things. Reaſon it ſelf hath a great deale of power to make things that are future, to be as preſent, both in evill things and in good. In evill things, a man that is a contemplative man, and hath a wicked heart, he will fetch the ſweetneſſe of his luſt and ſinne which is a great way off, and make it as preſent by meditation, and roling it up and down in his thoughts in a way of diſcourſe; and ſo acts his ſinne contemplatively, though he may be in hell before he act it really; Now as reaſon and diſcourſe can fetch in a luſt, and make it as if it were preſent: ſo reaſon can goe a great way in making a future good thing as if it were preſent. And this is the difference between a rationall creature, and a ſenſuall: a ſenſuall creature is only for the things that are before it; but now reaſon can fetch things that are abſent, and make them as preſent: and in regard of this, God hath a mighty advantage of mankinde, either for the bringing of his wrath upon them, or for beſtowing happineſſe upon them: as you can fetch in your luſts that are abſent, and make them as preſent to you in your thoughts, by the work and diſcourſe of reaſon: ſo by the worke of this faculty, God can make evils and plagues though future, yet to be as preſent with you. And in this reſpect the wofull evill of thoſe that periſh eternally may be ſet out dreadfully: namely thus, they being reaſonable creatures, by the work of their reaſon they may fetch in all the miſery that they ſhall indure to eternity, to fill up every moments miſery, that all the miſery they ſhall indure to eternity, they ſhall poſſeſſe it preſently and together: and therefore the torment of a brute creature is infinitely ſhort of a reaſonable; ſuppoſe a brute beaſt were in hell, yet its miſery would come infinitely ſhort of a mans, becauſe a brute creature apprehends no more miſery,

misery, then that instant: but now, if a reasonable creature be in torment, and knowes it shall be in it eternally, by thought and discourse it can fetch into that very instant, all the paine that it must endure for ever. And so for happinesse, those that are saved, shall be infinitely happy every moment, because they shall fetch in all the happinesse they shall have to eternity to make them every moment happy: this is the work of reason. Now if reason can make future things to be as present, how much more can faith, that is not only reason elevated, but is a principle higher then reason? as it is in dispaire, a man that dispaires brings hell to himself before he is in hell; and makes hell that is absent, as if it were present. Hence some in their dispairing have cryed out, they were in hell: as *Francis Spira*, he said he was in hell, and hell fire, was upon him, because by dispaire that which is future hath a reall kinde of subsistance in the heart of a man, as if it were now present. Now as dispaire brings in the reallity of Gods wrath that is future, and makes it as present, so faith brings in the reallity of Gods love and mercy that is to come, and makes it as present: and it is as genuine a work of faith, to make future things present, as any work of faith. Now I should have shewn you in what respects faith makes things present, that are to come, and what is the work of faith in them. But briefly, it makes all things present that are to come:

First, because it sees all things as certain as if they were already; if a man have a bond of one for a hundred pounds, that he is sure off, he sayes here is a hundred pounds, because of the certainty of it.

Secondly, because faith lookes upon the possession of things, that not only they shall be, but that now there is a possession of them, and that two wayes; First, Christ our head is gone before to prepare mansions for us, and in our name to take possession of heaven, therefore we have taken possession in our head; and then Secondly, we have the first fruits of the spirit, the first fruits of the glorious things of heaven; and in that regard, we our selves have taken possession, and therefore they are as present to faith. Thirdly, there is such an infiniten esse in eternity, that the time that is to be before we have ful possession

is not conſiderable: therefore faith lookes upon them as preſent.

And then Fourthly, faith eyes the things of heaven continually, and they are therefore preſent, becauſe they are alwayes in the eye of faith.

And Fifthly, the preſentneſſe of them is ſeen in this, becauſe the Saints enjoy all in God: for this is the happineſſe of heaven, to ſee all glory and bleſſednesſe in God: Now faith doth ſomething of this here; faith inables us to ſee great things in God. Now the enjoying communion with God for the preſent, and beholding of heaven in God, and ſeeing all things in him, this muſt needs make a preſent reall ſubſiſtance of them to the ſoul. Thus I have ſpoken briefly of faiths, being the ſubſtance of things hoped for.

For the uſe: If faith be the ſubſtance of things hoped for, and gives being to things ſo high and glorious as the things of God are: Firſt, then certainly faith it ſelf muſt needs be a very ſubſtantiall thing; faith is not a conceit and notion, for it gives reality and ſubſtantial being to thoſe things the world counts conceits: faith is the moſt ſubſtantialeſt glorious thing in the world: It is that, in the working of which, the power of God appeares more then in any thing in the world: therefore in *Epheſ.* 1.19,20. there are ſome ſix or ſeven gradations of the wonderfull power of God that appeares in the working of faith: Now that muſt needs be an exceeding ſubſtantial thing, that hath ſuch a mighty power of God in working of it: God doth not uſe to put forth extraordinary power for the doing of ordinary things. Now when he ſpeaks of faith, he ſets out his power in a glorious manner, and in an extraordinary way; and thereby tells us, that faith hath ſome great matter in it. And indeed faith hath much in it; though it be a grace that empties us of our ſelves, yet it is that whereby the believer is enabled to doe one of the moſt glorious workes that ever creature was enabled to doe: as now for a poor ſoul to ſee its ſelf in its own filth, under ſinne and guilt, and to ſee the wrath of an infinite deity incenſed againſt it; to ſee the infinite juſtice of God requiring ſatisfaction, and the infinite holineſſe of God hating of ſinne; to have the accuſations

ſations of conſcience, of Satan, of the world, and being ſenſible of all this, yet to lay hold upon a mediator between God and man, and to truſt in a righteouſneſſe beyond it ſelf, and to tender it up to God the Father for a full attonement and ſatisfaction, and to venture its ſelf, and eternall eſtate upon it; and being unholy and filthy in it ſelf, yet to unite it ſelf to God in as neer a union (for the kinde of it) as poſſibly a creature can have with the Creator, next the hypoſtaticall union of the humane nature of Chriſt with the divine: I ſay; for faith to be able to doe this, it is a high and moſt glorious work, and there is an abundance of the power of God appears in it.

By this how may we diſcover the vanity of the faith of the greateſt number of people in the world, who have nothing but meer emptineſſe in them, their very faith is only a notion, and no marvell then if all things they believe be but notions, they can doe nothing with their faith. You ſay you hope and believe and truſt in Gods mercy, but what can you doe with your faith? what reall ſubſtantiall work of faith is upon your hearts? when faith comes, there comes the mighty power of God and his wonderfull glory into the ſoul, that creats (as it were) and gives ſubſtantiall being to the moſt high and glorious objects in the world: therefore know, that faith is not a dead ſlight empty thing in the ſoul, but it hath a mighty operation upon the hearts of men and women: and certainly that faith that muſt ſave a ſoul muſt have high and glorious operations in the ſoul.

Againe if faith gives a ſubſtantial being to things hoped for, then we muſt learne to ſtrengthen and exerciſe our faith in the things we hope for: which of us doe not hope for great and glorious things (as I gave you a hint of them?) Now let faith be exerciſed and ſtrengthened in theſe things; if all thoſe bleſſed things we ſpak of were preſent to the ſoul, O how would our hearts be above the creature, how ſhould we look upon all things here below as dung, filth, droſſe, how would our thoughts be raiſed in the admiration of ſpirituall and heavenly things, how would our ſpirits be taken up in wondering at the glory of God that appeares in theſe things, how

would our hearts be enflamed with love to God! how would our converſations be in heaven for the preſent! what heavenly thoughts and heavenly affections would be in us in all our wayes! and how would we venture to goe through fire and water for God! to doe any thing, ſuffer any thing, be any thing for God. And did our faith make ſuch glorious things as theſe reall and ſubſtantial to us? how ſubſtantial would our duties and ſervices be. Why is it then that our duties have ſo much vanity in them, are ſo empty, having nothing but circumſtance in them; certainly (brethren) if our faith gives a ſubſiſtance to ſuch bleſſed & glorious things of eternal life, it will likewiſe give a ſubſiſtance to all our duties and ſervices, that we ſhall not tender to God empty and dead ſervices. Conſider, this you, who though you dare not omit duties, yet what empty duties doe you tender to God; your works ſhould be the works of faith, and faith ſhould give them a ſubſiſtance, as well as it gives your hopes; therefore ſatisfie not your ſelves with that faith that will not give a ſubſiſtance to your duties; and doe not think it will give a ſubſiſtance to ſuch glorious things we ſpeak of. Thus much of the firſt particular, *Faith is the ſubſtance of things hoped for.* I would faine ſpeak a little of the ſecond, *It is the evidence of things not ſeen.*

There are two things here.

Firſt, that the things of grace, ſpiritual and heavenly things, are things not ſeen.

And ſecondly, that faith gives an evidence to thoſe things.

Firſt, that grace, ſpirituall and heavenly things, are things not ſeen.

The Apoſtle ſayes *Gal.* 5.19.22. the works of the fleſh are *manifeſt*; but when he comes to the workes of the ſpirit, he ſayes the workes of the ſpirit are *theſe*: he doth not ſay, they are manifeſt; for indeed they are things that are not ſeen: though tis true, the operations of them appear, yet there is no externall work of grace, but an hypocrite may doe it: therefore the workes of the ſpirit cannot be ſaid to be ſeen either by the eye of ſenſe or reaſon. And then for the things of heaven, ſayes the Apoſtle, 2 *Cor.*2.18. *While we look not at the things*

which

which are ſeen, but at the things which are not ſeen, for the things which are ſeen are temporall, but the things which are not ſeen are eternall. I might here diſcover to you how it comes to paſſe, that ſpirituall and heavenly things are not ſeen unto ſenſe and reaſon. Many arguments I thought to have given to diſcover this: I muſt but cull out two or three particulars. The riches of a Chriſtian in ſpirituall and heavenly things are like the riches of the Sea; it may be outwardly you ſee nothing but hideous waves, and a great deal of filth, I but the riches are at the bottome, and the riches of the earth are within, and hidden, they doe not appear: ſo the riches and treaſures of a Chriſtian are things not ſeen, they are things that are in the very boſome of God, in the very heart of God. Now as no man knowes the things of a man, but the ſpirit of man; ſo no man knowes the things of God, but the ſpirit of God, and him to whom God doth reveal them.

And then they are things that are beyond the principles of reaſon, they are too high. and ſo too glorious for ſuch a faculty as reaſon is: if an object be too glorious for ſenſe, it deſtroyes the ſenſe: ſo theſe objects are too high for reaſon, and and therefore cannot be ſeen by reaſon.

And the blindneſſe of man naturally is ſuch that he cannot ſee theſe things. And chiefly God ſo orders things in his providence, that he goeth a quite contrary way (as to ſenſe and reaſon) to that which he hath promiſed. I ſay it is the way of God to hide his glorious excellencies by ſeeming to goe in the wayes of his providence directly croſſe to what he hath promiſed; we might ſhew how God hath hid from ſenſe and reaſon his mercy to his own people: that of *Abraham* is conſiderable; there were two promiſes God made to *Abraham*, the one of going out of his own country, and carrying him to a land flowing with milk and honey; the other, that he would make his ſeed as the ſtars of heaven for multitude, and that in his ſeed all the nations of the earth ſhould be bleſſed. Mark now, if *Abraham* had not had ſomething to evidence that which was not ſeen, he could never have ſeen the faithfulneſſe of God in theſe promiſes: for when he was gone out of his own country, he comes to *Canaan* (the country promiſed) but

but as ſoon as he was there, he was ready to ſtarve, and was faine to flye to *Egypt*: and if he had not had faith he would have fallen off, and have been ready to turne back againe. And then for the ſecond promiſe, *That in his ſeed all the Nations of the earth ſhould be bleſſed*: *Abraham* goeth on ſeaventy yeares, and his wife had no childe; and it ceaſed to be with her after the manner of women; ſhe was old, and *Abrahams* body dead: and after he had a child, he muſt kill him, and being ſaved, *Iſaac* muſt be forty yeares before he is married; and when he is married, he muſt have no childe in twenty yeares: and in the firſt hundred and fifty yeares after the promiſe, there was but ſeaventy of all his ſeed: yet this was the promiſe, that in his ſeed all the Nations of the earth ſhould be bleſſed: thus God ſeemes to goe croſſe to what he promiſed. We might inſtance alſo in *Jacob*; God commands *Jacob* to returne from *Laban*: and after that, mark how God followes him. Firſt, his uncle *Laban* followes him with thoughts to ſlay him. Secondly, In his Journey his wives nurſe dyeth. Thirdly, his wife dyes. Fourthly, *Dinay* is raviſhed. Fifthly, his two Sons, *Simeon* and *Levy* commit that villany, that makes him ſtink in the noſtrils of the people of the land. Sixtly, *Eſau* comes to deſtroy him; and all this in that journey that God commanded *Jacob* to take. Now if *Jacob* had not had faith to look through theſe to the things that might encourage him in his way to things not ſeen, it had been impoſſible he ſhould have gone on. So when God brings *Iſrael* to *Canaan*, you know what a way they goe about through the wilderneſſe: when they were come to *Canaan*, a land flowing with milk and hony, God brought them to the worſt part of it: for the ſouth part was the hotteſt, and dryeſt, and barrenneſt part of the countrey: thus God ſeemes to goe on in croſſe wayes, and this hides the excellency of the things of God: and hence it comes to paſſe they are not ſeen. If it be ſo, then that the things of God are not ſeen to a carnall eye, and require more then reaſon to apprehend them:

Firſt, it ſhould make us ceaſe wondering, that men of excellent parts and reaſon, doe not ſee the things of God, but ſlight them: be not offended at this, they are things not ſeen: it is

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a great deceit in many, who think that becauſe ſuch and ſuch men have larger abilities of reaſon then others to underſtand naturall things; that therefore it muſt needs follow, they have deeper apprehenſions of ſpiritual things: and yet men reaſon thus, what you poor ſimple men and women underſtand theſe things, when there are great Schollars and learned men, that ſee them not: this argues a carnal heart; as if the ſtrength of reaſon could make men apprehend more then faith can doe. You know what Chriſt ſayes, *Father I thank thee, that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them to babes, Matth.* 11.25. Notwithſtanding ſuch expreſſions of Chriſt, yet we ſee the temper of the men of the world: alas, they look upon religion as a moſt fooliſh and ridiculous thing; and ſo for ſtrictneſſe in the wayes of religion: when a man ſhall ſee another very earneſt about a thing that he thinkes is of no conſequence at all, he cannot but impute folly to him: ſo, when the men of the world ſee the people of God fervent, and zealous about thoſe things that they can ſee no excellency in; and ſee them willing to venture and ſuffer for them; they count this folly and madneſſe: when Chriſt (being in danger of his life, *John* 18.37,38.) tells *Pilate* that he came into the world to bear witneſſe unto the truth, ſayes *Pilate*, *what is truth?* ſpeaking in a ſlighting way, as if he had ſaid, you come here to anſwer for your life, and you had need look to that; and what doe you talk of truth now your life is in queſtion. So carnall men, when they ſee others venture their eſtates, and lives, for poor inconſiderable things, as they eſteem them, they count this folly: and why doe they doe ſo? becauſe the things of God are not ſeen. Therefore in ſpirituall and heavenly things we muſt alwayes endeavour to beat down reaſon, and to advance faith: ſayes *Luther*, *In the things of God we muſt not continually be asking the reaſon, for they are the things that are not ſeen:* Nay (ſayes he) *faith kills the beaſt reaſon, in ſpiritual things.* Though it is true, being kept under faith there is good uſe of it, yet it is as a beaſt to be ſlaine, that ſo we may ſee the more of ſpirituall things. I meet with a ſtory in a book of a company of Biſhops that were gathered together, and there was a Philoſopher with them, who diſ-

disputed against the Christian faith; and he argued so subtilly that he non-plust the Bishops. Now there was a godly man, a poor weak man there, and he desired he might have liberty, to dispute, for that they were so non-plust in: and though at first they were afraid he would spoyle the cause through his weakness, yet at length they gave him leave to speak; and he propounds certaine principles of religion to the Philosopher, and said to him, doe you believe these things? and said no more, but doe you believe these things? and upon this the Philosopher yeilds. I have heard (sayes he) nothing all this while but words; but now I finde a divine vertue come into me, that I can no longer resist the Christian faith, and this meerly upon the propounding of the objects of faith, with urging upon him, Doe you believe? certainly in the things of faith we must believe before we can understand them fully: our faith must sometimes help us to conceive, and not alwayes our conceiving help to us to believe, we finde this in Peter, *John 6.69. And we believe and are sure that thou art the Christ the Son of the living God*: mark, *we believe and are sure*: He doth not say, we are sure, and believe: but first believe, and then are sure; by believing we come to be sure. There are many they would faine be sure that Christ died for them, that their sins are pardoned, and that they are the children of God; and they endeavour to make this out by arguments, from the effects, and would try themselves by such and such notes: but we should rather, and in the first place goe the way the Apostle doth here, we believe and are sure: we should cast our souls upon the truth of the word, and by believing come to be sure.

So much for the First, the things of God are things not seen.

But now faith, that doth evidence and make them cleare, *We know in whom we have believed*, 2.*Tim.*1.12. and the mercies of God in Christ are called *The sure mercies of David*, *Acts* 13.34. Faith is not a meer notion, imagination, or conceit, but tis that which makes all sure and certaine to the soul. I should have answered a case here, whether or no there may not be faith without assurance, that is without assurance of a mans own salvation by Christ.

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Certainly it must needs be a great mistake to put that upon the being of faith, which is the riches of faith; for so the Scripture calls assurance: a man may be able to carry on his Trade, though he be not rich; and a man may be a believer, though he be not rich in assurance: now assurance is the creame of faith, the riches of faith. I should have shewn also how farre faith can be an evidence, where there is doubting. Onely thus: the assurance we have by faith building upon the word, and drawing conclusions from divine principles, (for that I should have spoken of, how faith draws things up to an evidence, by divine and spirituall principles; and what these principles are: but we cannot stand to open this: but) it is so farre an evidence, that the soul can venture upon it, as I told you before; faith is a foundation that the soule dare venture upon: as that Martyr said, though I cannot dispute for the truth, yet I can dye for the truth. Where faith comes with a convincing light, though there may be doubts and fears, and temptations; yet it can trust, and depend; and the soul resolves if I perish, I will perish here: let all the world say what they will, I finde this is the way, and whatever comes of it I will not goe back: and by this meanes over-powers the soul, and carries it through opposition; and so faith is an evidence.

Many things should have been spoken by way of application.

As First, If faith be an evidence to other things, and makes them seen, then it is an evidence to it self. I meane thus: It is therefore possible for a soul to know its own good condition and its interest in Christ, meerly by the very work of faith it self; though for the present it be not able to argue, *aposteriori*, from the effects of faith, yet it may argue *apriori*; faith may evidence it self. Many Christians goe on in a doubting way, meerly because they think they must have evidences of their faith, by some effects that follow their faith; and till then they can have no comfort; tis true, where true faith is, there will be fruits and effects of it: but certainly if you could learne this mystery of the Gospel, to finde an evidence in faith it self, you would sooner come to comfort; And it is a safer way a great deal: as thus, if you have doubts about your condition, and feare your sinnes are not pardoned; and that you

have no interest in Christ, the way to be freed from these doubts and feares; is by renewing the act of faith it self, by presenting to your souls the riches of the grace of God in the Lord Jesus; and by viewing the glory of that, see if it will not draw out your souls to believe. And if upon this your hearts stirre not for the present, set these things before your souls againe, and turne not from renewing the acts of faith, to pore upon your corruptions, and then say, you can see no interest that you have in Christ: but look upward againe and againe, and by the very viewing of them, a vertue will come in, to draw the heart to believe. As by presenting the law, there is an efficacy to terrifie and affright: so by presenting the glorious things of the Gospel, there is an efficacy to draw out faith: And then you are to renew the very primitive work of faith; that is to close with Christ, and to cast your selves upon the freenesse of the grace of God in Christ; and though you finde in your hearts such and such corruptions, and are ready to say, shall such a one as I am, so polluted and defiled, cast my self upon the grace of God in Christ? yet lay hold upon Christ, and you have as much reason to doe it from thence, as from any thing; and therefore this must be thy course to renew this primitive act of thy faith again and again. But yet my doubts and feares remaine: but if thou wouldest have an evidence, to it againe & again a thousand times over, and at last there will be an evidence of the act of faith it self. But you will say, this may be presumption to cast ones self upon the free grace of God in Christ. I answer, this is no presumption, because the very act it self gives thee a right to all that is in God and Christ. Now presumption is when a man takes that which he hath no right to: and if a man doe that to which he hath no right before, yet if that he doth give him a right, it is no presumption. But you will say, this is a licentious way, & gives liberty. O do not wrong faith, when thou (though thou canst see no reason for it) in the want of sight and sense canst venture thy selfe upon the riches of the grace of God in Christ, it is the most glorious work that thou canst possibly doe in this world: shouldst thou be able to live to overcome all thy corruptions, and to doe the greatest service imaginable, it

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could not be so glorious a work as this. And it is the most difficult thing in the world; and therefore no doctrine of liberty; that soul that can goe through all the difficulties of faith, that can overcome its infinite guilt, and the terrours of the law, and notwithstanding all that comes between God and it, can venture upon the free grace of God in Christ, may overcome all the difficulties in the world. Many other things might have been in urging of this, as now, though we are in the dark, and sight and sense, and all is gone; yet exercise faith, and if thou wouldest study to magnifie God as a Christian, this is the onely way. There is a notable instance of credit that *Alexander* gave to his Physitian, and the example of the trust he put in him did mightily honour him before all his Nobles: *Alexander* being sick, one sends to him and adviseth him to take heed of *Philip* his Physician, for that one had seed him to poyson him; his Physitian brings him the potion, and *Alexander* gives him the letter, and drinkes the potion presently, intimating that he would not believe what was reported of him: and this was a mighty honour done to his Physitian, and so when thou hast no evidence in thy selfe, yea when thou hast many temptations that speak ill of the free grace of God in Christ, and that tell thee Christ hath left thee and forsaken thee; and that it would never be thus and thus with thee if Christ intended any good to thee; and when temptations are in their greatest heat, and speak the worst of Christ; Now to venture thy soul upon Christ, Christ will take it as the greatest honour thou art capable of doing to him: and it is the readiest way to advance the riches of his grace and mercy. And be afraid of unbeliefe, as well as of presumption; be afraid least thou shouldest not magnifie the riches of the grace of God in Christ, which is his great designe amongst the children of men. I thought to have laid downe something to shew what encouragement we have to believe in case of want of evidence, when we are in the dark, and can see no light; and to have given rules to help our faith:

But I will conclude with this one use.

By what hath been delivered you may all see what an excellent and admirable grace faith is, and of what use it is. O

brethren, in theſe times wherein there is ſuch feare, trouble and diſtraction; now to have faith to give a ſubſiſtance to all the things that God hath ſpoken of; a ſubſiſtance to all the glorious promiſes that God hath made to his people: what a wonderfull bleſſing is this! now excerciſe faith, and by faith give a ſubſiſtance to all theſe promiſes; make them a foundation to reſt upon; be willing to venture all you have, your Eſtates, names, liberties, lives, for the furthering and fulfilling the glorious promiſes which God hath made unto his Church: and if you have faith, that gives foundations to thoſe promiſes, you will doe ſo. And though we ſee nothing but darkneſſe, and miſery upon the world, yet let us exerciſe faith; if the hour of temptation be yet to come, as who knowes, then we ſhall have need of faith; and faith onely, in ſuch darkneſſe can helpe us to light. And for preparation for ſuch times, labour to ſtrengthen faith, and by what you have heard, you may ſee what ſtead faith will ſtand you in, in any danger. It is a great comfort to a Chriſtian that though he be in the dark in many things (as there are many truths now diſputed about Churches, and the like) yet to know he hath that in him that will make the things of eternall life evident to him: It is a wonderful bleſſing of God to have a principle that gives ſubſiſtance and evidence to ſuch things as theſe are. How exceedingly would many poor ſouls rejoyce, if they might have an evidence but of ſome one truth of religion; as the truth of a deity, which reaſon gives light in; they are ſo peſtred with Atheiſme, that they would give a thouſand worlds to be rid of it. Now if this be ſo great a mercy, to have that which doth evidence onely one principle of religion; what a glorious mercy then is it, to have faith to evidence all the glorious things of God; and to make them cleare and plaine to you! you can remember there was a time when you thought them fancies and conceits, but now you ſee them as cleare as the light of the Sun, and you would not now for a thouſand worlds but you ſaw them as you doe. Hereafter (brethren) when we ſhall ſee them not by faith, but by ſenſe, O how ſhall we bleſſe God then, that we had before an evidence of theſe things made to our ſouls. What would have become of us if

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we had not had an evidence to cleare those things to us that lead to this glory, to evidence the righteousnesse of God in Christ for eternal life. I saw these things subsisting and evident before, and now God reveales them fully to me; whereas on the other side, those that want a principle of faith to make them substantiall and evident to them, when they shall come to be substantiall and evident to their sense, O what a horrid terrour will it be unto them: then you will say, O Lord, that I had seen these things before, my heart then would never have been taken so with the things of the world: I ran madly upon the vanities of the world, to get riches, and honours; and I thought I was the onely happy man, and that those things were the onely substantial and reall things, and those things that I heard the Preacher speak of, I thought them to be but notions and conceits: but now I see they are reall and substantiall. O miserable man that now I am!

O the work of faith that can make those that are of weak parts, to see the great things of God, *James* 2.5. *Hearken my brethren* (sayes the Apostle) *God hath chosen the poor of this world to be rich in faith.* To understand the great things of faith; that poor men should understand the great, the deep, the glorious things of God, that were hid from the foundations of the world, it is a wonderful work; therefore when *John* sent to Christ, to know if he were the *Messias*, Christ gives this as one argument, *The poor receive the Gospel, Mathew* 11.5. Why, was that an argument that Christ was the Messias, was it not rather an argument against him? that the poor did it: if the great ones had done it, it had been an argument. No, *The poor receive the Gospell.* And that those that are poor and weak in other things, should have this mighty work wrought in their souls, to be able to receive Christ and the Gospel: this is an argument of the mighty power of God. Brethren, to have the use of the eye of the body by which we can see the great works of God, the Sun, Moon, and Stars, and can take notice of the glory of God in these, this is a great blessing: what man would be willing to loose the sight of his eyes, to gaine a world? because it discovers so much of the glory of God. Now if the eye that receives onely these naturall things, be

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ſo preecious O then what is it to have a principle within us, an eye of faith clearly to evidence the great things and glorious councels of God unto us? if a chriſtall that can receive colours into it from without, be precious; O what is the chriſtall of faith? it may well be called precious faith, for it receives into the ſoul the glory of God, and the excellencies of Chriſt; and the great things of eternall life. And theſe are brought into the ſoul by faith, in the reallity and power of them to raiſe the heart, and to fill it with all joy and peace in believing, and to carry the ſoul through all the troubles of this world. O the eye of faith is a precious eye! the eye of ſenſe is precious, becauſe we can ſee viſible objects by that; but the eye of reaſon is more precious, becauſe that can make things ſeen which are not ſeen by the eye of ſenſe; reaſon can diſcourſe up to God himſelf: and it is the wonderfull excellency of a reaſonable creature that God hath given him that ability, that he can diſcourſe ſo from the effect to the cauſe, and from one cauſe to another, till at laſt he gets up to God, the firſt being of all. This is an admirable indowment we ſhould bleſſe God for: but now, if the uſe of reaſon have ſuch an excellency in it; becauſe by that we have an evidence of reaſonable things to us, then ſhall goe higher and labour to have a right eſteem of this precious faith, that gives unto us ſuch evidence of the glorious things of God, even that faith that God puts into our hearts on purpoſe that by it we might be able to receive into our ſouls thoſe glorious and hidden myſteries of godlineſſe that doe infinitely concerne our eternall peace.

This Sermon was preacht April 25. 1641.

JOHN. 8. v. 36.

If the Sonne therefore ſhall make you free, ye ſhall be free indeed.

IN this Chapter we have Chriſt continuing of his conteſt with the wrangling peeviſh *Jewes*, in anſwering all that they ſaid, notwithſtanding they ſnarled at every word almoſt that paſt. But however it was with the multitude, yet there were ſome that were taken with what he ſaid: for in verſ. 30. it is ſaid, *As he ſpake theſe words many believed on him*, at leaſt there were ſome beginnings of faith, or ſome preparations to it. And Chriſt tells them verſ. 31. *That if they continued in his word, then they were his diſciples indeed*: as if he ſhould ſay, it is not enough that you are ſtirred for the preſent and profeſſe you believe in me; I will not take you for my diſciples, unleſſe you continue in my word: how often doe the flaſhes that are upon the hearts and conſciences of men vaniſh and come to nothing? they continue not in the word of Chriſt, and therefore are not his diſciples. Chriſt tells them further, that they muſt underſtand more concerning their condition then yet they apprehended. *And ye ſhall know the truth, and the truth ſhall make you free v. 32.* as if he ſhould ſay, though you have ſome confuſed apprehenſions of things for the preſent, yet it is but very little you know of your condition: but if you will goe on in the way that God is beginning with you, in ſtirring your conſciences; if you will continue, you ſhall come to know more then yet you know, *Ye ſhall know the truth, and the truth ſhall make you free*; and then in verſ. 33. ſay they, *we are Abrahams ſeed, and were never in bondage to any man; how ſayeſt thou, ye ſhall be made free.* See here, they begin to ſnarle again.

againe. Master *Calvin*, I remember, thinks that these are the words rather of some other of the *Jewes* that were present, then of those that are said before to believe: but others think it may be understood even of those that are said to believe; for though they did begin to assent to the doctrine of Christ, and were very much convinced, yet there was still abundance of frowardnesse, perversnesse and crookednesse in their spirits: so that they begin againe to wrangle with Christ, especially when he doth but intimate to them any thing of their bondage. It is a usual thing for many people, that have some stirrings of conscience, and some beginnings of the working of Gods spirit in them, and it may be saving ones too, yet to continue a long time in much frowardnesse, and perversnesse of spirit, if they be opposed in their way. Therefore, say they, doe you speak to us of bondage, and tell us of freedome? why, *We were never in bondage to any.* vers. 33. What never in bondage to any? were not the *Jewes* in bondage to the *Babylonians*, when in captivity to them? and were they not at this very time in bondage to the *Romans?* and yet *we were never in bondage*: thus carnall hearts, till grace fully subdue them, are very loth to know their wretched condition; they love not to heare of any thing that discovers to them the misery that they are in: they were never in bondage, they say, but yet Christ pittyeth them: he did not take advantage to fling away presently, because he saw them continue still in their perversnesse, and snarling at what he spake, but tells them, what bondage he meant. As if he should say, the truth is, though you think your selves free, yet there is a bondage that you are in, and such a bondage that none can deliver you, but the Son of God alone. *If the Son therefore shall make you free, you shall be free indeed.* Thus we come to the words of the Text.

These words, you see then, hold forth unto us the blessed liberty of the Gospel; that freedome that believers have by Christ.

I come then presently to the maine doctrinal conclusion, which is this:

There is a blessed liberty, that Christians enjoy by Christ, and only by him. This doctrine of Christian liberty that is enjoyed by Christ,

Chriſt, is a Treaſury of abundance of admirable conſolation, and much of the myſtery of the Goſpell is contained in this doctrine. I ſhould enlarge my diſcourſe too farre, and ſeek to gripe too much, ſhould I think to give you but a view of this doctrine in all the points of it. If we ſhould intend to handle it at large, *I* ſhould ſhew to you. 1. What that is that Chriſt doth ſet believers free from. 2. The priviledges of this freedome they have by Chriſt. 3. The Subject of it: who it is that hath this freedome. 4. By whom it comes: how it is by the Son, and onely by him. 5. The price and purchaſe of this freedome. 6. The intereſt that believers have in this freedome: how they come to be enfranchiſed and to have intereſt in it. And 7. the application of it. But ſhould *I* goe this way to work, it is but little *I* ſhould be able to doe: therefore *I* will not graſpe ſo much. *I* intend therefore to handle but one ſpeciall thing in this our freedome by Chriſt.

If I ſhould ſhew to you, firſt of all what we are freed from; then there is the freedome from the law, the freedome from the power of ſinne, the freedome from the bondage of feare, the freedome from an accuſing conſcience, the freedome from ſlaviſhneſſe in the performanee of holy duties; we are ſet at liberty in holy duties; the freedome from death, and the evill of that; the freedome from the ſlavery of the devill, and the freedome from the ceremonial law; but neither muſt we ſeek to gripe all theſe particulars: to ſhew you our freedome in theſe, *I* ſhall onely pitch upon one, and that is our freedome from the law. *If the Son therefore ſhall make you free, ye ſhall be free indeed.*

The doctrine of freedome from the law, is the ſubject that we are to handle at this time: and when *I* ſpeak of freedome from the law, I meane, not freedome from obedience to the law: tis an erronious conceit, to think we are freed from obedience to the law: and it is a conceit too meane and abſurd for us to ſpend time about it now, that have ſo little, and having to deal in a matter of ſo great conſequence as we have; for what is the law, but the image of God, the very beame of

the wiſdome and holineſſe of God himſelf, if you look at it, as requiring obedience; and for any to ſay, we ſhould be freed from obedience to the law, is as much as to ſay, we ſhould be freed from the image of God, from the beame of the wiſdome and holineſſe of God himſelf, therefore we will ſpend no time about that, but when I ſpeak of freedome from the law, I mean freedome from the rigour of the law, from the condemning ſentence of the law, in which all the rigour of it appeares.

Wherefore then it is neceſſary, firſt to give you a view of the bondage that we are all in, under the law, unleſſe delivered by Chriſt.

And then Secondly, I ſhall endeavour to open to you, wherein the liberty of the Goſpell doth conſiſt, that Chriſt hath purchaſed for us, Theſe two things (brethren) have in them the chiefe doctrine of divinity, and except you be well inſtructed and ſetled in theſe two, you cannot know aright any point of religion.

For the firſt: I will be but briefe in that, though there be many particulars in it, for it is the ſecond I chiefly intend. And for a preparation to this firſt, this I ſhall tell you before hand, that I ſhall name many things unto you that will ſeem exceeding hard; but yet take this conſideration along, that although the things I name to you appeare never ſo hard, yet they are but in order to that which I ſhall afterward deliver to you, that ſhall have much comfort and peace in it. If I tell you any thing of your bondage, it is onely to this end, that you may know the bleſſedneſſe of your freedome and liberty.

Wherefore then, for the rigour of the law (that you may know what you are freed from) you muſt know what this is, and what you are all *under* by nature as conſidered out of Chriſt, for ſo the holy Ghoſt expreſſeth our ſubjection to the law, he ſaith, we are *under* it. *Rom.6.14. Now ye are not under the law*: there was a time when they were under the law; firſt, then the rigour of the law is in this, it requires hard things of thoſe that are under it. I ſhall ſhew you afterward, how the things are not ſo to thoſe that are ſet free by Chriſt: but to

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those that are under the law it is a hard yoke, it requires hard things, things that are crosse and contrary to the hearts and dispositions of all that are under it; things between which and their hearts there is an enmity and antipathy. Now to require such things as one hath [illegible]inde to, but are quite contrary to ones nature, and that ones nature hath an antipathy against; this is very tedious; and yet such are all the duties of the law, to those that are in bondage to it.

Secondly, the law requires not onely hard, but impossible things, impossible to be performed by those that are under it, the law it is a yoke that neither we nor our fathers were able to bear *Acts* 15.10. but that you wil say is meant of the ceremoniall law: I, but there is more in it then so, for do but consider the occasion of that speech, it was upon this ground, there were some that came from the Church of *Jerusalem* to the Church of *Antioch*, and they troubled the disciples there with two doctrines, the doctrine of the necessity of the ceremoniall law, and the doctrine of being justified by the law; now this Church of *Antioch* sends to the Church of *Jerusalem*, to be satisfied about both these questions, and that which is spoken is spoken concrening them both, not onely the ceremonial law was that whereby they lookt for justification, but the morrall law too, and both were a yoke that neither they nor their fathers were able to bear; and the rather it must be meant of both, because in the very next words we finde it opposed to the grace of Christ, in vers. 11. *But we believe that through the grace of the Lord Jesus Christ, we shall be saved even as they.* As if he should say, you must not think to be saved by the law, but by the grace of the Lord Jesus Christ. Now the grace of the Lord Jesus Christ is opposed to our justification, by obedience to the morrall law, as well as to the ceremonial: so that the morral law is a yoke that neither we nor our fathers were able to beare. It requires of us such things as are impossible to be done by those that are under it. We must not dispute now how this can be, or the justice of it; that will fall in afterward.

And then thirdly, the law exacts all of us under the condition of perfection; the law accepts of nothing but that which

is compleat and absolutely perfect every way, both in regard of the principle from whence, and the manner how, and the rule by which, and end to which, it requires absolute perfection.

Fourthly, the law accepts of no[illegible]y, it must have it done in our own persons: like a severe creditor that will be paid to the utmost farthing, and by our selves. I say the law, in it self considered, lookes for a perfect righteousnesse of our own persons, or else it condemnes us, this is the righteousnesse of the law, *That he that doth the things therein contained, shall live by them. Rom.* 10: 5. He that *doth*: there must be doing, and that by himself personally, or not at all.

But it may be, though there be much required, yet upon some endeavours there may be some remission.

In the fift place therefore, such is the rigour and severity of the law, that let us endeavour never so much to obey it, yet all our endeavours are rejected, if they come not up to perfect obedience: Tis a vaine plea of many people to say, they doe what they can, and desire well, and endeavour well; It is true, this is somewhat to those that are children, and have freedome by Christ (as you shall heare by and by) but to those that are under the law, endeavours to obey, though never so strong, if the work be not done, are not accepted by God.

Sixthly, the law requires constancy in all these: suppose we could obey the law, or goe on very farre in many things, yet such are the termes between God and us, as we are under the law, that if we were able to obey the law in every thing as long as we live, till the very last moment, and should offend but in any one particular at the last moment, were it not for this freedome we have by this Son, we were utterly undone for ever; you may see by the way still as you goe of what infinite concernment our freedome by Christ is. You must look to your selves how you get deliverance by Christ, for certainly this is your condition as long as you are under the law.

Seaventhly, the law exacts the obedience it requires exceeding rigorously, in a way of violence upon all that are under

der it, it comes roughly upon them as *Pharoahs* task-maſters; it requires the work, and lookes not at ſtrength, ſtrength or no ſtrength, the work is required, and required with exceeding rigour, with dreadful threatning if it be not performed: therefore it is, the law was delivered in ſo dreadfull a manner with thundering, and lightning, and earthquakes, and fire, ſo that it made even *Moſes* himſelf to ſhake and tremble at the manner of delivering it, and in *Deut.* 33.2. it is called a *fiery law*, it came with mighty rigour: that is the ſeaventh.

Eighthly, there is this rigour in the law too, that upon any breach of it in the leaſt thing, it doth by the ſeverity of it break the ſoule, ſo that it doth utterly diſinable it for ever performing any obedience to it again: there is ſuch hardneſs in the covenant of the Law, the Law is like an Iron or Brazen wall, that upon any breach of it, the ſoule is but as an earthen veſſell, that daſhes againſt it, and is broken in pieces; ſo that there muſt be a creating power to make it whole again: conſider I beſeech you, I ſay, this is the condition of the Covenant of workes, which was made with us in *Adam*, which is now the covenant of the Law, that upon any one breach, by the ſeverity of it, it breaks the ſoule, ſo that it doth utterly diſinable it, for keeping it again: it roots out all the principles whereby the ſoule ſhould be enabled to obey again: ſinnes againſt the Goſpel do not do ſo, as you ſhall heare hereafter. And this is the very ground, why upon the firſt ſinne of *Adam*, we were all gone, and ſo were the Angels upon their ſinne, becauſe they had to deale with God onely in a covenant of works. But if upon the breach of the Law, we come to have all principles rooted out by which we ſhould keep it, afterward, it will (we hope) pitty us, and not exact obedience from us.

Therefore in the ninth place, notwithſtanding this, the Law goes on in its curſe, and requires as perfect obedience, and that upon pain of eternall death, to every thing of it, as if we had all principles that might enable us to keep it ſtill: this is the ſeverity of the Law, it doth not remit at all of the threatning, or puniſhment, or exactneſſe of obedience notwithſtan-

ſtanding we have loſt all power to obey it.

Yea further in the tenth place, it requires this of us, and gives us no ſtrength at all to doe what it requires; it findes us diveſted of thoſe principles that once we had to yield obedience, and it affords us no new principles: therefore ſome have compared the ſeverity of it to *Pharaohs* Task-maſters; it requires the tale of Brick, but gives no ſtrength at all.

Yet further in the eleventh place. In all it doth, it ſtrikes at our life; the Law is ſatisfied with no affliction; let it be tranſgreſt in the leaſt degree, all the afflictions that can poſſibly be in this world, will not ſatisfie it: ſuch is the ſeverity of it (I ſay) that it ſtrikes at life, and at eternall life, it follows to purſue us to our blood, to temporall and eternall death: and here I might open the condemning ſentence of the Law, but that would require a ſubject by it ſelfe, therefore I only name what is in this head, that it ſtrikes at our lives, upon every tranſgreſſion of it.

Again twelfthly, the ſeverity of it, is in this, that upon any breach it doth preſently binde over the ſoule (though it doe not excecute it preſently) by the ſtrongeſt bonds that poſſible can be, to everlaſting death; it ſuſpends execution, but the bond is immediately ſealed upon the breach of it: ſo that all men, upon every breach of it, have chains clapt upon their ſoules, which is the guilt of ſinne, whereby they ſtand bound to eternall death, by ſuch bonds as all created power in heaven and earth is not able to looſe.

Thirteenthly, In the next place, ſuch is the ſeverity of the law, that when it is once offended, it will never be made amends again by any thing we are able to doe. Suppoſe we have offended the Law in ſome one thing, and that but once; if after this, we ſhould endeavour what we can for our lives, and ſwelter our heart bloods to obey the Law, and think to make up the breach we have made, yet we can never make it amends again. It is true, ſome, though they be offended, yet by double diligence may be pleaſed again: but we muſt never think to doe ſo with God; being under the law, when we have once broken it, we cannot with all our care and diligence be able to make it am[illegible]; and that is a great part of the ſeverity of the Law.

I, but what have we to doe, but to mourn and cry, and rent our hearts becauſe of this diſtreſſed condition we are in.

Fourteenthly, Nay the Law accepts of no repentance; it will not diſcharge the guilt of any one ſinne, for all the ſorrow in the world. And here lieth a great miſtake of people, when they have offended, they think they will be carefull to make amends; and they will mourn and repent, &c. It is true, if you be under the covenant of grace, this is ſomething; but if you be in your naturall condition, ſhould you weep your hearts out, and ſend ſtreames of blood from your eyes, in mourning but for any one ſinne; ſuppoſe that which thou counteſt a little matter, a ſinne in thought, ſhouldeſt thou reſolve to cry out and mourne for that one ſinne all thy life, it will not be accepted, unleſſe thou commeſt under the bleſſed liberty purchaſed by Chriſt: therefore know the difference of being under the Law and under the Goſpel.

Fifteenthly, Yet further, ſuch is the rigour of the Law, that when it hath opened our wounds and miſeries, it goes no further; it ſhews us no means of deliverance: like a Surgeon, that opens the wound, but applies no remedy. Certainly were it not for a Mediator, we ſhould finde the Law onely to open our wound, and there leave us.

Sixteenthly, but yet again, ſuch is our bondage to the Law, that inſtead of mortifying any of our ſinnes, it rather ſtirres them up, and makes them more: it threatneth indeed grievous things againſt the tranſgreſſors of it, but it doth not mortifie any ſinne; it doth ſtir up luſt, (though accidentally) and makes our ſin out of meaſure ſinfull.

Sevententhly, Yea there is one thing more, after all this: If we ſhould keepe the Law, yet the promiſes of it are but mean and low in compariſon of the promiſes of the Goſpel. I doe not ſay they are but temporall, though before the Goſpell was revealed, there was but little of Spirituall promiſes, yet we know what the Apoſtle ſayes, 2 *Timoth.* 1. 10. *That life and immortality is brought to light through the Goſpel.* And though I do not ſay, there are none, yet there are very few Scriptures of the old Teſtament that ſpeak of eternall life.

Thus

Thus you see your bondage under the Law, and surely you will now think it a blessed condition, to be freed from the Law. And 'tis one Argument that a soule is delivered from the bondage of the Law, when it can heare all this, and yield to Gods justice in it, and can have the heart raised to God in the hearing of it. But if the soule at the hearing of these things, think them so hard and unreasonable, that it is ready to rise at them, it is a signe that the spirit is not acquainted with them; and although these things may seem hard unto us, yet if we consider but three or foure particulars, they will not appeare so hard.

First, doe but consider, you have to deale with a God of infinite justice and worth; indeed did we look upon God, as we look upon a creature like our selves, we should think it mighty hard: but now, when we have to deale with a God of infinite worth, we should not think it hard.

Secondly, we shall not think it hard, if we consider that state of perfection wherein God made man at first: however it is with us now, yet God did at first give us a stock to trade in the way of obedience, and to enable us to doe what the law required.

And then Thirdly, if you did but understand aright what sin is, then you would not think it hard, that upon that sin, we should be given up to such a woful condition we speak of: if you look upon sin as that which strikes at an infinite deity, at the very being of God himself, as much as in us lyeth, then you will not wonder that one sin should bring us into such a hard condition.

Fourthly, if we consider those things that we all take for granted that yet are as hard as these, and doe but lay them with them, and they will not seem so hard. As that God for one thought, should cast the Angels into eternal torments; and not so much as parly with them about any termes of peace: and that God for one sin in *Adam*, should condemne all mankinde, you all grant this in the general; yea further that God the Father should deal so with his own Son, the Son of his love, as to make him a curse for man; and should lay the weight

weight of his wrath upon him, so as to make him sweat drops of bloud, and to cry out, *My God, my God, why hast thou forsaken me?* if you had never heard of such a thing, this would seem as hard as any thing we have spoken of.

Now before we come to speak of the other, let that which hath been said teach us, that surely then, all men in their natural condition are in a hard case: as the Israelites when the bondage they were in under *Pharoah* encreased upon them, the Text sayes, they saw themselves in an evil case. O that upon the hearing of these things, you would learne to see what you are out of Christ: that you would see your selves in an evil case, in a sad and dangerous condition.

Secondly, if this be the case that every soul naturally is under such a bondage to the law: then the saving of a soul is a great and a mighty work; yea such a work, that God must make heaven and earth to move to save a soul; and to deliver it from the bondage of sin: the reason why people doe so slight this great work of salvation and mediation by Christ is, because they know not their bondage. Vnderstand but this bondage aright, what it is to be under the law (I have not told you all this while of the condemnation of the law or the curse of the law: I have onely set out to you the bondage of the rigour of the law) and by this you will see it is a great work to save a soul.

Thirdly, you may see by this, how that vaine plea of carnal hearts comes to nothing; what will you trust now to your good meanings, good desires, and good intentions? and you will mourne and grieve, because you are no better; and you will doe what you can for God: tis true, these are good things but are these the things you rest in for standing before God? if they be, certainly you know not the termes you stand in to God, nor what your bondage is.

Fourthly, if God reveales himself to a man only by the law, it is impossible but the soul of that man must flye off from him and look upon God and his law as enemies to him, unlesse it were revealed together with the Gospel. Which is that I am now to tell you of, even that liberty we have by the Gospel.

Therefore then for the liberty of the Gospel, it is a precious liberty, wherein the treasury of the mystery of grace is laid up: it is the onely ground of support to our souls; and Saint *Paul* that was the great instrument of God in opening the doctrine of the liberty of the Gospel, sets it down in all his Epistles; and in many places elegantly: and in one Text wherein is some difficulty, In *Gal.* 4. from verse 21, and so forward, *Tell me, ye that desire to be under the law, doe ye not heare the law? for it is written, that Abraham had two sons, the one by a bond-maid, the other by a free woman: but he who was of the bond-woman, was borne after the flesh, but he of the free-woman, was by promise: which things are an allegory; for these are the two covenants, the one from the mount Sinai, which gendereth to bondage which is Agar; for this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children: but Jerusalem which is above, is free, which is the mother of us all: for it is written, rejoyce thou barren that beareſt not, breake forth and cry thou that travelleſt not: for the desolate hath many more children, then she which hath an husband.* The Text seemes at the reading of it, to be somewhat obscure; and yet doth most excellently set out this doctrine I am now upon, of bondage under the law, and liberty under the Gospel: the allegory, you see, is from the two sons; *Abraham* had one Son by a bond-maid, another by a free woman; *It is an allegory*, sayes the Apostle, and it signifies the two covenants; the covenant of workes, and the covenant of grace: the covenant of workes, that was from mount *Sinai*; there was the law revealed, which is *Agar*, *for this Agar is mount Sinai in Arabia.* I remember *Luther* sayes; that *Agar* in the *Arabian* tongue is as much as mount *Sinai*, they call it so in the *Arabian* tongue: and so the Apostle alludes to it; therefore the law that is of *Agar*, that tends onely to bondage. *Agars* posterity were Gentiles, and in bondage, and were not to have the priviledge of the Sons of the free woman: therefore all those that have to deal with God in the covenant of workes, are bond-men; and are not to have the priviledge of the children of the free woman, of the children of God. Well, *This Agar is mount Sinai in Arabia, and answereth*

reth to Jeruſalem, which now is, and is in bondage with her children, he ſets out the eſtate of the Church of the *Jewes*, the *Jeruſalem* that now is, to be an eſtate of bondage, in compariſon of the Church of the Goſpel; becauſe they had ſo little knowledge of the Goſpel, but were in bondage unto the law, and knew little elſe but the law. But *Jeruſalem which is above*, that is the ſtate of the Church under the new Teſtament, is above, in regard of the Goſpel, which is free, and is the mother of us all: the Church of God under the Goſpel is the *Jeruſalem* which is above; *but now it is written, rejoyce thou barren that beareſt not, break forth and cry thou that travelleſt not; for the deſolate hath many more children then ſhe which hath an husband.* That is, thoſe that acknowledge the doctrine of the liberty of the Goſpel, at firſt are but as deſolate, as the barren woman, before it be revealed; as *Sarah* was barren for a while, but afterward ſhe had a childe: ſo the doctrine of the liberty of the Goſpel, is but as a barren thing for a while, till people are acquainted with it; and we that are Miniſters of the Goſpel, it is our worke to beget children to Chriſt. If we ſhould be legall and preach onely the law, we ſhould beget children to bondage, to *Agar*, but this is our chiefe work, to beget children to the free woman; to beget children to the free grace of God in Chriſt. And O that I could beget one childe to this free woman! I cannot think, but that there may be many here that are children of *Agar*, that it may be have had terrours, and feares in their conſciences; and yet are but children of the bond-woman ſtill: Now it is the Goſpell that proclaimes the Trumpet of Jubile to thoſe that are under bondage; therefore it is obſervable what time the Trumpet of the Jubile was to be blown, *Levit.* 29.9. *Then ſhalt thou cauſe the Trumpet of the Jubile to ſound, on the tenth day of the ſeventh moneth, in the day of atonement ſhall ye make the Trumpet ſound throughout all your land.* What was this day of atonement? it was the day of the publike humiliation of all the people for their ſins: the day of faſting and prayer appointed by God to afflict their ſouls, is called a day of atonement, and the Trumpet to proclaime the Jubile muſt be blown upon that very

day, wherein the people had been afflicting their ſouls for their ſins: therefore now, if there be any ſoul that hath been humbled before the Lord and hath been afflicted for ſin; behold this is the work that is now to be done, to blow the Trumpet of *Jubile* to ſuch a ſoul, and to proclaime liberty in the name of Chriſt unto you, and as the Pſalmiſt ſayes, *Pſalm.* 89. 15. *Bleſſed is the people that know the joyfull ſound.* It is tranſlated by ſome, they are bleſſed that know the joyful ſound of the Jubile. Now this Jubile having reference to our Jubile by Chriſt, bleſſed are they that heare this joyful ſound that we have here in the Goſpel.

Now the firſt thing of this joyful ſound of the Jubile, and liberty we have proclaimed by Chriſt from the law, is this, thou ſhalt not be caſt for thy eternal eſtate by the law; the law may terrifie thee, but it ſhall not caſt thee; indeed it muſt caſt the children that are in bondage to it, for their eternal eſtate; but if thou beeſt a believer in Chriſt, if thou art a childe of the free woman, this is thy liberty, I ſay, thou ſhalt not be caſt for thy eternal eſtate by the law, we doe not love to have any buſineſſe of great concernment to be caſt by thoſe that are rigid and ſevere, be of good comfort O believer, thou haſt heard of much ſeverity in the law: but the great buſineſſe concerning thy ſoul and eternal eſtate, is above the law; It hath nothing to doe with thee; thou heareſt many times dreadful threats of the law, and theſe threats it may be doe often terrifie thee, and thou art ready to ſay, who can ſtand before this holy God? but peace be to thee thou believing ſoul, for thou art ſet at liberty from the law by Chriſt; and this is the firſt joyful ſound.

The ſecond joyful ſound of liberty thou haſt by the Goſpel, is this, thy law-giver is no other then he that is thine husband, thou haſt to deal with no other now, in the matters of thy ſoul but with him that is thy husband and thy advocate by whom all is ruled, *John* 1.2.1. *If we ſin, we have an advocate with the Father: an advocate*, that is, thou haſt to deal now with Chriſt thy law-giver, who upon every tranſgreſſion, preſently is thy advocate with the Father, who ſtands up to plead for

thee

thee, and to anſwer all accuſations againſt thee; I ſay, he that undertakes for thee, and engageth all the intereſt he hath in his Father, for thee, thou haſt to deal with him, for thy law-giver, about thy ſoul and eternal eſtate; and this is the ſecond joyful ſound thou haſt of the Trumpet of the Jubile of the Goſpel, of the liberty thou haſt by Chriſt.

Thirdly, being delivered from the bondage of the law, this is now thy liberty, that thou art made a law to thy ſelf. I meane thus: there is nothing now required of thee but it is written in thy own heart: God writes his law in the tables of ſtone: and all that is required of thee in obedience to it, is written in thy heart: ſo that thou doeſt not now ſo much yeild obedience to the law; becauſe of the condemning power of it, and puniſhment due unto it, as from a principle of love to it: For we muſt know, that we are not ſet free by Chriſt from obedience to the law, we are bound to obey the law ſtill; but here is the difference, we are not ſervile to the law, we keep it freely: thou keepeſt the law now, by being a law to thy ſelf, and having all that God requires of thee in his law written in thy heart, by the law of ſanctity that he hath given thee; that is the third joyful ſound.

The fourth joyful ſound, is this; by the liberty thou haſt now by Chriſt, this is thy condition, that whatever thou doeſt, though there be never ſo many imperfections in it, yet if God can ſpy out but the leaſt good thing in thee, he will take notice of that, and caſt away all the evil: if God ſees but any thing of his own ſpirit in thee, he will be ſure to take notice of that. If there be but one duſt of Gold, though it be mixt with abundance of droſſe, God will not looſe it, but will finde it out: God he is not ſtrict to mark what is done amiſſe by his children, but he is ſtrict to marke what is done well by them. Indeed the law tells us, nay a moral man will tell us, that to make an action good, all circumſtances muſt concurre: but the liberty of the Goſpel tells us, that where there is any good, any grace in an action, God obſerves and takes notice

notice of it. To give but one instance for this, and it is an excellent one for this purpose, *Peter* 1. 3. 6. the Apostle propounds *Sarah* as a patterne for good women, *Even as Sarah obeyed Abraham, calling him Lord.* Shee never calls him Lord; but then when shee did it unbelievingly, and yet God takes notice of that word, and never mentions her unbeliefe. Now *Sarah* was a free woman, and this is the gracious dealing of God with the free woman; and if thou beest a child of the free woman, this is thy priviledge, that God wil take notice of every good action thou doest. *Isai.* 42. 3. *A bruised reed shall he not break, and the smoaking flax shall he not quench,* The word signifies as soon as ever the flax begins to be black, God will not reject it: so that if there be but the least degree of good, it is accepted. And that is the fourth joyful sound by the Gospel.

The fifth joyful sound, is this, suppose thou canst not doe any thing, yet if there be but a will, a desire in thee, God accepts that will for the deed. Many carnal hearts please themselves with this, but this is the case of those that are set at liberty by Christ: perhaps thou canst not pray; I but present thy self before God, as the Apostle speakes, and that shall be accepted of God; and know if there be any excuse to be made for thee, Christ will finde it out, and make it before God for thee; that is the fifth joyful sound.

The sixt thing wherein the liberty we have by Christ consists, is, that though the Gospel call for obedience, yet it doth it in such a sweet and loving way that it would make any heart in the world in love with it, it drawes by the cords of love. 2. *Cor.* 5. 20. *Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ stead, be ye reconciled to God;* and *Philip.* 2. 1. *If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfill ye my joy, &c.* The Gospel comes not as the law upon mount *Sinai*, with thunder and lightning, and darknesse, but it comes in a milde and gentle way, and by that allures and draws the soul unto it self; and that is the sixt joyful sound.

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The ſeventh joyful ſound of the Goſpel is, that the Goſpel and liberty of it comes, as gently, ſo with abundance of life and ſtrength, together with it: it comes as the ſpirit is, and where the ſpirit is, there is power, as the Apoſtle ſpeakes, I remember *Luther* hath this note upon *Rom.* 8. ſayes he, the law is a ſpiritual law, becauſe it is the law of God; but it is not the law of the ſpirit of life: tis the law of the Goſpel that brings the ſpirit of power and life along with it; there goes a vertue together with the commands of the Goſpel to ſtrengthen the ſoul to obedience: And the Goſpel gives grace and ſtrength beyond what *Adam* had, two wayes: the grace that *Adam* had was onely a power to doe, but there was not the will and the deed given: but the grace of the Goſpel, it gives both the power, and the will, and the deed.

The eight joyful ſound of the Goſpel, is that tender pity and compaſſion that is in God to thoſe that are made free by it. This is the difference between the ſins of thoſe that are under the law, and thoſe under the Goſpel: the ſins of thoſe under the law makes them hated by God: but the ſins of thoſe that are under the Goſpel, makes them pityed by God.

The ninth joyful ſound is this: the Goſpel hath a mighty efficacy to melt the heart, and to reſolve it into ſorrow and mourning, & ſuch mourning, that is one of the moſt acceptable things to God in the world; the law, I told you, accepts not of repentance: I, but the Goſpel doth; the teares of repentance that come from believers, next to the blood of Jeſus Chriſt, are the moſt precious things in the world. I ſay, next to the drops of the blood of Chriſt, the drops of thy teares, coming from Evangelical repentance, are moſt acceptable unto God: That is the ninth joyful ſound.

Tenthly, another is this; the Goſpel it comes with healing: as it hath a melting power, ſo it hath a healing power. Chriſt is deſcribed to come with healing in his wings: water makes the lime burne the more, but oyle which provokes other things to burne quenches that: ſo it is with the oyle of the

the Gospel, Christ was annointed for this purpose, to heal thee, and to quench thy lust and corruptions, In *Isai.* 57.18. we have an excellent promise, vers. 17. *He went on frowardly in the way of his heart*, marke what followes, *I have seen his wayes, and I will heal him.*

The eleventh joyful sound is, that now being set at liberty by Christ, though thou doest sin not onely against the law, but against the Gospel, thy sins against the Gospel shall not have power to root out any habits of grace; but still the grace of the Gospel will uphold the habits of grace in thy soul. It is otherwise with the law, for one offence against the law doth not onely root out the habit that is contrary to that offence, but all other habits also: but the grace of the Gospel is such that the habits of grace within us are not touched.

The twelfth joyful sound is this: the Gospel is so full of grace that it takes advantage of our misery; this is a good argument of the tenour of the Gospel, *Pardon my sin O Lord, for it is great*; strange argument of a childe of the bond-woman; but a good argument of a childe of the free-woman; and tis Gods argument, *Gen.*8.21. I will not destroy the world againe, for the imagination of mans heart is evil from his youth.

Thirteenthly, Another joyful sound of the Gospel is this the Gospel proclaimes this liberty to us, that all that is required of us may be done, and accepted, by and from another, namely Christ.

Fourteenthly, Further the grace of the Gospel shewes a way wherein God shall have all the wrong made him up, that ever thy sins did him: for suppose the Gospel had proclaimed that God were willing to pardon, this were not enough, as long as God stood wronged: but now the Gospel doth not onely proclaime to thee, that God is content to forgive thee all thy sins, but it tells thee of a way how God shall have all the wrong made up that ever thou hast done him: and this Son that sets thee at liberty hath undertaken it, and hath done it.

Fifteenth-

Fifteenthly, And then another joyful ſound of the Goſpel is this, That there is a moſt abſolute perfect righteouſneſſe made over to us; the righteouſneſſe of the Son of God is thine, made over to thee, to be preſented before the Father for thee.

Sixteenthly, yet further: there is this joyful ſound of the Goſpel: It proclaimes admirable promiſes, glorious and high things; even the infinite Treaſures of Gods grace: the Son is come from the boſome of the Father, and hath opened the treaſures of the grace of God, and hath diſcovered thoſe things that were kept ſecret from the ſoundations of the world.

Seventeenthly, And yet there is one thing more, that is neceſſary for the full conſolation of the liberty of the Goſpel, and this bleſſed Jubile, that it may make a Jubile indeed in thy heart; and that is this: that ſuch is the covenant of the Goſpel, and Chriſt hath ſo undertaken for thee, that it ſhall never be forfeited: this is the full, rich, and glorious grace of the Goſpel, that now Chriſt hath undertaken, and engaged himſelf to the Father; and the Father hath promiſed, and hath engaged his own truth, and mercy, and faithfulneſſe, that this covenant ſhall never be forfeited: yea the very condition of the covenant that is required of thee, is that which Chriſt hath undertaken to the Father to performe in thee. If perſeverance be a ſpiritual bleſſing, it is part of the purchaſe of Chriſt, and muſt ſtand: and therefore peace be to thee, thou art in ſuch a condition as thou canſt not forfeit and breake the covenant: the marriage covenant between thee and thy Saviour can never be diſſolved.

I ſhould now have ſhewn you a little more the bleſſedneſſe of this liberty, that all this grace comes in and by the Son; not from the bounty of God in general, but in a higher way, by the Son of God we come to be ſet at liberty, by being made one with

him who is God and man, the heire of all things, and ſo are made co-heires with him. But I muſt here breake off.

This Sermon was preacht April 21. 1641.

Hebr.

HEBR. 9. v. 27. the latter end of the Verſe.

April 29. 1641.

But after this the judgement.

THe ſcope of the Holy Ghoſt in this Epiſtle, is to prove the excellency of Chriſt: that he is the Meſſiah that was to come into the world; and that all the types and ſhadowes of the law pointed at him: And a ſpecial part of the Epiſtle is to ſhew the excellency of the Prieſthood of Chriſt, by preferring it above the Prieſthood of *Aaron*: and amongſt other regards, in this, that thoſe Prieſts did offer up ſacrifices often, but Chriſt offered himſelf but once; and this once offering of himſelf was available for ever, and needed no further offering. And this the Holy Ghoſt doth illuſtrate, by comparing the efficacy of Chriſts ſufferings, with the efficacy of what a man doth here in this world: that as the actions of men here in this world, whatever they are, whether good or evil, are available for ever; what a man doth in this life, accordingly, when he dyes he comes to be ſtated eternally: ſo the death of Chriſt it is available for ever. *It is appointed for men once to dye, and then comes judgement.*

By judgement here I doe not think the Holy Ghoſt intends eſpecially the judgement of the great day, (though it be true, that after death the judgement of the great day will follow, and all men muſt come to judgement; but I ſhall not ſpeak one word of the judgement of that day.) But there is another judgement that I conceive is the intent of the Holy Ghoſt here, and that is the particular judgement that paſſeth upon every ſoul immediately after death; which is the ſtateing of the

ſoul in the eternal condition of it, either of happineſſe or miſery.

While men live here, their condition is not ſtated by any act of God (though in regard of his eternal purpoſe it is the ſame for ever) even the Saints themſelves would be here in much hazzard and danger about their everlaſting eſtate (in regard of themſelves, and what they have actually beſtowed upon them) were it not that the grace of God is above them; the people of God in this life, are not without many feares and doubts about their everlaſting condition; and what would many poor children of God give to be delivered from their feares, and doubts which are a grievous burthen to them, that they might never have feare or doubt more about their eternal eſtates? Well, if thou beeſt godly, in a little time it will be ſo with thee: this is the good that death will bring unto thee, that after death judgement will come to thee; that is, thou ſhalt be ſo actually ſtated in thy everlaſting condition, as to be beyond all hazard about it; thou ſhalt be beyond all feares, and doubts and temptations; thou ſhalt never feare more, never doubt more, never be tempted more, never more loſe any of the good that thou art poſſeſſed of: this is the judgement that comes to the Saints after death.

And on the other ſide, wicked men here in this world are not without their hopes and confidences that all ſhall be well with them: but after death comes judgement to them: that is (as we have it *Proverbs* 11, 7.) when a wicked man dieth, his hope periſheth, he is ſtated in ſuch a condition as he is never like to have hope of good more; he is paſt all hope and poſſibility of ever receiving further mercy from God: and this is the meaning of the Text on both hands, that *after death comes Judgement*. Whatſoever mens conditions are here in this world, though the Saints have many fears & doubts about their eſtates, yet I ſay immediately after death, they ſhall be ſo ſtated and actually poſſeſſed of happineſſe, that they ſhall never doubt more. And howſoever wicked men in this world have many hopes and confidences, and bleſſe themſelves in their way, yet immediately after death all ſhall vaniſh, for then judg-

judgement ſhall come. *Job* hath this expreſſion *Job.* 8. 14. *The hope of the hypocrite is as the ſpiders web*; he ſpins out of his own ſpirit a cunning web, but the beſome of death at once daſheth it all away, for immediately after death he comes to judgement.

This then is the doctrinal concluſion we are to handle out of theſe words thus opened unto you,

That the onely time that men have to provide for their eternall condition, is the time of this life: if it be not done here, there is no help afterward; for after death comes judgement.

I ſhall deſire to handle this point ſo farre as it may be a ground to work upon your hearts, and to ſtirre you up in the time of your lives to make all ſure between God and your ſouls; *for after death comes judgement.*

This point that I am now to treat about, it is one of the moſt ſerious points that concerns the children of men: and uſually one of the firſt things that the Lord ſettles upon the hearts and conſciences of thoſe whom he converts to himſelf. For a man going on in wayes of ſin and death, to bethink himſelf, Lord where am I? what am I doing? what is like to become of me? wherefore was I borne? wherefore came I into the world? what have I to doe here? Then God anſwers, that which thou haſt to doe here, and art ſent into the world for, is to make proviſion for eternity: tis about this great buſineſſe, to make up all between God and thy ſoul, and look thou beeſt careful in it: for though thy life be ſhort and uncertaine, yet this great buſineſſe doth depend upon this ſhort and uncertaine time of thy life; and if it be neglected in this little ſpace of time I give unto thee, thou art loſt and undone for ever: for preſently after death comes judgement; and you ſhall be then ſtated ſo as there can be no alteration. It is the obſervation of the School-men, that what did befal to the Angels that ſinned, that in death befalls unto wicked men; that is, as the Angels upon the firſt act of ſin, were preſently ſtated in an irrecoverable condition; ſo wicked men when they dye are ſtated in an irrecoverable condition. It is true while we live in this world, though we are ſinful, yet our condition is to be

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lookt upon as better then the condition of the fallen Angels; there is not here such an actuall stating of us: but when once death comes, a wicked man is then in the same condition with the devils themselves: that is, his condition is then so stated and made as certaine and sure, and as irrecoverable as any of the Angels that sinned. While we preach to men, though never so wicked, and ungodly, because an actual judgement (such as the Text speakes of) is not past upon them, we are to offer grace and mercy to them in Christ; but if this offer be neglected for a while; if the twine thread, the single thread of thy life be once cut, then thou art gone for ever, *For after death comes judgement.*

In the meditation of this point, me thinks I cannot but look upon God, as beholding all the children of men, in their fallen lost sinful and miserable estate with pity and compassion, saying, poor creatures they have sinned against me, and have made themselves liable to eternal wrath, which they understand not, which they are not able to beare; well; a little time I will grant unto them, to sue out their pardon, and to come in and make up their peace with me: and I will give them meanes for that end: but let them look to themselves; for according to the improvement of the time that I now give them, so shall it be with them to all eternity: if they neglect it, they are gone for ever; mercy then shall doe them no good: so that the tenour upon which we all hold our lives, it is no other then as a malefactor condemned to dye, who hath granted to him through the favour of the Prince, a little time of reprieval, and some intimation withal given of a possibility in that time to sue out his pardon; and according as he spends that time, so it shall be with him for life or death. Thus I say we all hold our lives, we are all condemned before the Lord: onely God hath out of his infinite grace provided a way and meanes of salvation for the children of men, and gives us a little time (we know not how long, whether two or three dayes, but as long as we live) to look about us, to provide for the making of our peace with him; and if that be neglected, all is gone, and we are undone for ever: great

great things then doe depend upon this uncertaine ſmall time of our lives. It is reported of *Alexander*, that when he went againſt any City, he did uſe to ſet up a lampe burning, and would make proclamation, that whoſoever came in while this lampe was burning, ſhould finde favour and have his life; but whoſoever ſtaid till this lampe was out, he was but a dead man, and muſt expect no mercy; brethren know that God hath ſet up a lampe, and our life is this lampe; and God proclaimes, Whoſoever comes in while this lampe is burning, ſhall finde mercy; but if you ſtay till the lampe be out, there is nothing but eternal miſery to be expected. Now this lampe of your lives may not onely goe out upon the conſumption of the oyle, but it may be put out by accidental meanes; and if this lampe be once out, and your work not done, you are loſt for ever. We read 1 *Kings* 6. 7. that when *Solomon* was preparing the Temple, he made all things ſo ready before hand, that there was no noiſe of axe or hammer heard there: Whoſoever God intendeth for a living ſtone in the glorious Temple of Heaven, he ſquares and fits them here; there is no noyſe of repentance and ſorrow for ſin after this life; what is to be done, muſt be done here; nothing will doe it hereafter. *Whatſoever thou haſt to doe, doe it with all thy might; for there is no work, nor device, nor knowledge, nor wiſdome in the grave whither thou goeſt.* *Eccleſ.* 9. 10. and Chapter 11. verſ. 3. *In the place where the tree falleth there it lyeth.* Which way thou falleſt when thou dyeſt, that way thou ſhalt lie eternally: if Godward, then God is thine for ever: if ſinward, then miſery and deſtruction is thine for ever. *Eccleſ.* 12, 7. *Then ſhall the duſt returne to the earth as it was, and the ſpirit ſhall returne unto God who gave it.* The ſouls of wicked men doe returne to God that gave them, as well as the ſouls of the godly; that is, they doe preſently returne to God to receive the ſentence of their eternal doome from him, and to be ſtated in their everlaſting condition; there is a mighty change in the ſoul, immediately after it is departed from the body, and is brought to ſtand before the glorious God, to be ſtated in its eternal condition. *There are twelve houres in*

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the day (sayes Christ) *wherein a man may worke, but the night comes when no man can work; John* 9.4. The time of this life is thy working time: I, but the night is coming, and then no man can work. *Revel.*6.8. *And I looked, and behold a pale horse, and his name that sat on him was death, and hell followed him.* Hell immediately followes death, where death surprizeth any in their natural condition, that have not finished the work of making their peace with God. 2 *Cor.* 5. 10. *We must all appeare before the judgement seat of Christ, to receive according to what we have done in the flesh, whether it be good or bad.* It is not according to what we doe afterwards, but according to what we have done here in the flesh, so it must be with us for ever. There can be no repenting, no believing after this life; body and soul being parted, the whole man is not capable of a work of God upon it.

And besides, immediately after death, God takes all meanes away: you shall never heare Sermon more, never have admonition more, never have good counsel more, never have any working of Gods spirit more, to draw your soules to Christ.

And not onely so, but God then withdrawes himself so fully, in regard of all the common workes of his spirit, that there is a kinde of stating the soul in sin (which yet cannot so properly in regard of God be said to be sin as evil,) so that it shall be impossible for thee to doe any thing but sin; as the Saints though while they live here, they have many lusts and corruptions in them, yet immediately after death their souls are so fully possessed of the spirit, that then they cannot sin: so on the contrary, though wicked men while they live here have divers common gifts of Gods spirit, and many restraints upon them; yet immediately after death, they are so fully separated from God, and God so fully withdraws himself from them, that it is impossible for them to doe any thing else but sin and rebell against God, and blaspheme him to his face. There was in *Adam* in innocency a possibility not to have sinned; there is in us, while we live in this world, an impossibility but that we should sin; but in the world to come there is in the Saints an impossibility that ever they should sin: and

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look how the impossibility is on the one hand with the Saints, so is the impossibility directly contrary on the other hand with the wicked: therefore the wicked must needs be stated in an everlasting evil condition. There is no more possibility for the damned souls in hell ever to doe any thing but to blaspheme God, then there is a possibility for the Saints in heaven ever to sin against God.

And yet further, at the great day Christ gives up the kingdome to the Father, and then there will be another manner of administration then before; Christ will not then be exercised in the work of his mediatorship, to mediate any further for those for whom he did not mediate in this life. And presently after the separation of the soul from the body, the spirit of God wholly departes from the soul, and the wrath of God is let out so fully into it, that it breaks the soul, and fills up every faculty of it: so that it is impossible in regard of the strong current of divine wrath that carries the soul along with it, that ever it should be exercised to all eternity any one moment in any thing but onely in bearing of torment, and divine wrath. As the Saints shall be filled up with the presence of God, and carried on with such a strong current of divine mercy, that it shall be impossible that their souls should ever to all eternity be exercised in any other thing but in the enjoyment of God, and living to his praise: so on the quite contrary is it with the wicked: therefore after death there is a stating of both. I will enlarge my self no further in the opening of this point, but come presently to apply it, for this point is applicatory rather then doctrinal, and I shall content my self with three or foure branches of application and so conclude.

In the first place, hence we may see what cause we have to blesse God for the continuance of our lives, especially any that are here this day, that have not throughly made their peace with God, that are not upon certaine and infallible termes in this great businesse of providing for their eternal estates. If there remaines but any doubt in thy heart concerning thy eternal condition, and if the feares of eternity have

been upon thy spirit, thou wilt from this point, that hath been thus briefly spoken to, see cause to blesse God with thy face up on the ground, adoring the riches of his grace that thou art alive this day? why, because thy life it is the time of making up thy peace with God; it is the time of providing for thy eternal condition: if thy life be at an end, and this work not done, then all is gone, then judgement comes, and thou wilt be infallibly and unalterably stated in a lost and undone condition. O therefore its well that thou art alive this day; if a man have a great businesse to doe that concernes his whole estate, or life, and it must be done in a very little time, O what a favour would he count it, to have his time lengthned out, though but a little, because his businesse is of great weight, and he thinkes with himself, if I miscarry in it, I am lost and undone for ever: so all those that have ever had serious apprehensions of the infinite consequence of what depends upon their lives here, they cannot but sit downe and blesse God for lengthening out their lives; for the time of this life is a happy time, it is a day of grace, a day of salvation. O how happy would those poor creatures, upon whom this judgement is past, that are stated in their eternal condition, think themselves if they might have but one day wherein it might be said, there is a possibility for them to make provision for themselves concerning their eternal estate! As they were not long since, so art thou now: and therefore know how to prize thy life. O the lives of men and women (especially such as have not yet done that great work) are worth a thousand thousand worlds. I remember I have heard of a speech of a great Gentleman, who being very sick, and Physitians telling him that there was no way for him but death: O, sayes he, that I might live, though it were but as a Toad! and indeed what man or woman is there that hath not got a thorough and Scripture-assurance of this great work that their peace is made up with God, but may upon very good ground (if sicknesse be upon them) desire to live though but as a Toad, because such great things depend upon their lives here in this world? Brethren, doe but say this to your own hearts upon

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ſerious meditation of this that I am now ſpeaking of. What if God ſhould come now to this Congregation, and ſay to every one of you, Well, now the time that I have given you to provide for your eternal eſtate, is at an end; if you have done your work, well and good, you ſhall be ſaved and poſſeſſe eternal glory; but you muſt be caſt according to that which is now done. I feare if ſuch a meſſage ſhould come from heaven to many of us, it would make our hearts to ake within us, and we ſhould cry out, O Lord, give me a little ſpace before I goe hence and be no more ſeen: O that I might yet have a little more time. Suppoſe God had taken you away when he took away ſuch a kinſman or kinſwoman of yours, ſuch a neighbour or friend, and death had come then, and judgement had then been paſt upon you; which way doe you thinke you muſt have been caſt? cannot ſome of you remember, that if God had taken you away at ſuch a time, or when ſuch a one dyed, you were then in ſuch a caſe, that you have cauſe to think you had been certainly ſtated in a condition of eternal miſery? therefore bleſſe God that you are alive at this day, to heare of ſuch a doctrine as this is; that ſo long as you live, God gives you time to provide for your eternal eſtate. *Pſalm.* 78.38. the Text ſayes, *God did not ſtirre up all his anger, but called back his wrath*; when ſickneſſe comes upon men and women, ſome part of Gods anger is let out; I, but if God had let out his anger but a little more, what would have become of you? you had been gone: one ſtroake more had caſt you for ever. I, but God was pleaſed to call back his anger, and did not ſtirre up all his wrath. O bleſſe God for ſparing you at ſuch a time; for certainly had you died then, your condition had been as irrecoverable as the Devells themſelves; now tis a day of grace, now you have the voyce of the Goſpel, and the glad tidings of ſalvation ſounding in your eares: but then you had been paſt the time of grace, paſt praying, and paſt repenting: now that you are not paſt this day, you are to prize your lives. And brethren know wherein conſiſts the worth of your lives, and the continuance of them; there is a hor-

rible impudence in some men, they would faine have their lives lengthened, to have their lusts more satisfied; did God give thee thy life for this end? no, the end why thou shouldst desire to live is, that thou mayest have further time to make provision for that which is of such infinite consequence, which if it be not done, it had been better for thee to have been a Toad or Serpent, or the vilest creature that ever lived. O that we had hearts to give God the glory of our lives, and to prize our lives aright; excellent effects would proceed from it, were our hearts wrought to these things.

But Secondly, If the onely time that we have to provide for eternity be the time of this life, how then are those to be reproved that mispend and squander away this precious time of their lives about vanities, and neglect the great businesse that they were sent into the world for? If such great things depend upon our lives, then the losse of the time of our lives is a most dreadful losse; we all say time is precious, and it is so, and the through-understanding and applying of this point would make us see time precious indeed: If there could be an extract of the quintessence of all the pearles in the world put into one, it would not be such a precious pearle as this time of our lives, because there is that depends upon it that is infinitely more worth then ten thousand worlds; however men and women make little of their time, and play and sport it away, yet there is no moment of thy time that thou doest mispend, but for ought thou knowest it might be the very moment upon which thy eternal condition doth depend: thou goest abroad, and art merry, and jocund, and mispendest thy time, and abusest thy self; I say for ought thou knowest that instant of thy sinning might be the very moment upon which the very hinge of all thy eternall condition depends; and did we understand this doctrine aright, we should see it to be an exceeding great evil and folly, to mispend our precious time: men ordinarily live in the world as if they had nothing to doe here, but onely to make provision for the flesh. If a man should come to the City about a businesse that concernes his life, and the time he hath to doe it in

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were very ſhort, how induſtriouſly (doe you think) would he ſpend that time! every time the clock ſtrikes, would ſtrike to his heart; or ſuppoſe God ſhould ſend a damned ſoul that is now in hell into the world againe, and ſhould ſay thus to him, Soul, you ſhall goe and live againe in the world; and I will give you a little ſpace, you ſhall live a quarter or half a yeare; (or if it were but a moneth or week) and I will put you in ſuch an eſtate that there ſhall be a poſſibility for you to make your peace with me, and to deliver your ſelf from this miſery that you are under: I appeal to you, how doe you think ſuch a one would ſpend his time? now as you are perſwaded and convinced in your conſciences, how ſuch a one would ſpend his time, ſo doe you labour to ſpend your time; many would have rules to guide them in their way; why take this rule, if ſuch a thing could be, that a damned ſoul could be ſent into the world again, and be in a poſſibility of another eſtate, I ſay, What you think ſuch a one would doe, that doe you: If one ſhould come and ſay to him, what ſhall I give for your time that is granted to you? how would he contemne him? if you offer him Crownes and Kingdomes, yea all the world for his time, (be it but a week, or a day) he would ſcorne ſuch an offer, and prize one day more then a thouſand worlds. Now you have had dayes and weekes, one after another, and yet for ought you know you are liable to eternal ruine; and you know not whether you have a week or a day more before your eternal condition be ſtated upon you; O what need then have you to improve your time!

How few think of the paſſing away of their time, or that any great matter depends upon the time of their lives here in this world! you would count it a great folly and madneſſe if a man had a precious oyle that were worth a thouſand pound a pinte, and he ſhould ſet up a light with this oyle to talke or play, or doe trifling things by; what! a lampe that is fed by ſuch oyle, that is worth thouſands! ſurely this lampe ſhould be for ſome weighty buſineſſe, and not for trifles: Know brethren, that the time of your lives is this lampe, lighted

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up, and fed with ſuch precious oyle: O do not ſquander it away then about trifles and vanities; for there are things of infinite concernment that you have to doe in this time of your lives; tis the great charge of Chriſt againſt *Jezebel*, *Revel.* 2. 21. *And I gave her ſpace to repent of her fornication, but ſhe repented not.* I remember an expreſſion of a woman that was in great diſtreſſe of conſcience; ſome came to her, and endeavouring what they could to perſwade her that there was hopes of mercy for her, ſhe lookt with a gaſtly countenance upon them, and ſaid, *Call time again, call time again*: as if ſhe had ſaid, if you can call time again, there may be hope for me. Certainly we doe not conſider what depends upon time; it is a good ſigne of an enlightned conſcience, to make conſcience of time: there is nothing puts a more ſerious frame into a mans ſpirit, then to know the worth of his time; ſayes one (in diſcovering the loſſe of the opportunity of time) ſuppoſe there were a company of men ſailing to ſea, and they come at laſt to a little Iſland that lies in the middeſt of the ſea many thouſand miles from any other Land, and they goe and refreſh themſelves upon the Iſland, but ſayes the Marriner, look to your ſelves, be not farre off, be within call, for I will not ſtay for any of you: the old men it may be are afraid to be too farre; but the young men truſt to their legs, and think they can make haſte; but the Mariner is gone, and they are left behinde and periſh: tis true, while we are here in this world, we are refreſhing our ſelves; but be ſure, ſayes God, you be ready when I call; and Gods call is the time of death: now God he calls, and poor creatures are not ready, and ſo they periſh eternally. O the loſſe of the time of your lives will be a dreadful loſſe one day, and it will pierce your ſouls to think that once you had a day of grace, but now you have no time; judgement is now paſt upon you, and there is no remedy. It is reported of a woman who had her houſe on fire, that ſhe was very buſie and ſpent her time about ſaving of trifles, and in the meane time had a childe in the cradle, and forgot that; and when ſhe lookt upon what ſhe had ſaved, ſhe ſaw a few trifling things, but then it came into

into her minde; O what is become of my childe! and imagining that her childe had been burnt (though it was ſaved) ſhe ran mad, to conſider that ſhe ſhould be ſo fooliſh, as to minde things of no concernment, and to forget her childe. Take heed it be not your caſe; you heare that time is precious, and that there are great things that concerne your ſouls and eternal condition, which you have to doe; and you ſpend your time to get eſtates, to get a little pleaſure, or honour in the world; but now, when the concluſion of all ſhall come, and you ſhall look back to ſee what you have done, and God ſhall come and call you to an account, and ſay, Well, now there is an end of your time, what have you done in this world? It may be you can ſay, Lord, I have got an eſtate, and I have led a merry and jovial life; but all this while, what haſt thou done for thy ſoul? what haſt thou done for eternity? what haſt thou done for the making up of thy peace? what haſt thou done about thoſe things that are of ſuch infinite weight and conſequence? thy heart now will be overwhelmed with this thought, O Lord, I did forget my ſoul, I had no thoughts about my eternal eſtate, I have ſpent a great deal more time in playing, then in praying; at leaſt more time in playing then I have done in praying to God in private, to make my peace with him: however it may be you can paſſe away your time merrily here, yet it will be a dreadful thing to you hereafter, when you ſhall know what was the buſineſſe of your time, and what you were borne for. I remember *Bernard* hath a notable expreſſion, ſpeaking of ſome calling one to another, Come let us be merry till an houre be paſt; ſayes he (ſpeaking with indignation againſt ſuch folly) *What wilt thou doe thus and thus till an houre be paſt, till time be paſt! what paſſe away that which the mercy of thy Creator hath ſo farre indulged to thee as to give it thee for repentance, and to get grace and to obtaine pardon.* What to paſſe away time in which thou oughteſt to be breathing after that life and bleſſedneſſe which thou haſt loſt! It becomes men that have not made up their peace with God, to ſpend their dayes in bewailing of their ſinful and miſerable condition,

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and not in merrineſſe and jollity, in chambering and wantonneſſe; how wilt thou wiſh one day that thy time had been ſpent rather in mourning and lamenting? ſayes *Abraham* to *Dives*, Son, remember that thou in thy life time receivedſt thy pleaſures; this life is not the life of thy ſenſual pleaſures, but to make all even between God and thy ſoul; when God is ſo gracious as to give us ſpace for ſuch great ends as he doth in this world, he expects that all the children of men ſhould ſpend their dayes in ſeeking his face, and in making up their peace with him; in prizing his mercy, in admiring and adoring the riches of his grace and goodneſſe in his Son: but where doe we finde this? what a different courſe of life is there in moſt men from what God expects? they are guilty of deſperate folly that ſquander away their precious time, ſeeing all depends upon it.

Thirdly, If after death comes judgement, certainly then when death findes any man unprepared in an eſtate of unregeneracy, that hath not made his peace with God, it muſt needes be exceeding dreadful becauſe it brings judgement, and ſtates ſuch a one in his eternal condition. *Job.* 18. 14. Death is called there the King of terrors; and well may it be ſo; for indeed it is the moſt dreadful thing in the world, to thoſe that underſtand the meaning of their own ſinful ſtate and condition: there is enough in this to daunt the heart of the proudeſt ſtubborneſt wretch that lives upon the earth, to conſider that now I am launching into the ocean of eternity; but God knows I have made little proviſion for it; it may be it is the ocean of the wrath of this infinite God that I am now launching into, and muſt be in for ever; certainly (except thou haſt good aſſurance of the work done between God and thy ſoul) the ſight of the infinite ocean thou art launching into immediately after death, cannot but make thee give a dreadful ſhrieke when thou ſeeſt thou art now like to miſcarry eternally; death taking an ungodly man, it is no other but the cutting aſunder of the thred upon which he hung over the pit of eternal miſery. It is the pulling up of the flood gates of Gods eternall wrath. Here when afflictions are upon

upon men and women, Gods wrath is but onely like the little droppings of water through the flood-gates; as you ſee in flood-gates, there will be ſome leakings forth of ſome drops of water onely; but there is a vaſt difference between thoſe drops, and when the flood-gates are pulled up, then the ſtreames guſh out abundantly: juſt ſo is it with Gods dealings here in the world with ungodly men; it may be Gods hand is upon them in many afflictions, but theſe are but as ſome few drops of his wrath; but when death comes and findes them unprepared, then God pulls up the flood-gates, and then the ſtreames of the wrath of the almighty overflow them; death to them will be no other then the Sergeant of the Lord of hoſts to hale them to priſon: It will be a taking up of the draw-bridge; It will be to them a diſmal and dreadful Sun-ſet, that brings with it a night of eternal darkneſſe, and that will be a moſt dreadful Sun-ſet that ſhall never have day more; why, know that at death the day of grace and ſalvation ſets to thee, and an eternal night of diſmal blackneſſe and darkneſſe will be upon thee; ſo that when thou art going out of this world, and thy peace not made with God, thou muſt then bid farewel to all comforts and to whatever thou didſt enjoy. Now farewel thoſe excellent truths of God, that I have had revealed to me: I ſhall never heare ſuch gracious truths out of the mouthes of Gods miniſters more. Now farewel all my loving friends, that I rejoyced ſo much in, and all the merry meetings that ever I have had; I ſhall never have them more. Farewel now wife, husband, children, *I* ſhall never ſee your faces more. Yea farewel houſe and lands, and all delights; farewel Sun and Moon and Stars, and all the world; I ſhall never ſee you againe till I ſee you all of a light fire, at the great and dreadful day of Chriſt. And now I am leaving the world and all the comforts here, and all the meanes of grace here; and O Lord, whither am I going? It was a ſpeech of Pope *Adrian*, when he was to dye, ſayes he, *O my ſoul, my ſoul, whither art thou going? thou ſhalt never be merry more, as thou was wont to be.* It is a doleful thing for a poor creature, whoſe time is at an end, not to know whi-

ther he is going; to think of former pleasures and delights, and never to have them more. Me thinkes when I consider the death of any ungodly man, that place in *Isaiah* 10.3. comes to my minde, *And what will you doe in the day of visitation?* It is true, thou doest now ruffle it out in the world, and takest thy fill of pleasure, and beares all before thee, and wilt have thy minde, and art stout, and stubborn in thy way, and scornest the truthes of God by his Ministers: but what wilt thou doe in the day of visitation, when the time shall come that puts an end unto thy dayes here? O the change that wil then be in thy spirit! God will then look upon thee with indignation, and say, O wretched creature, that hast spent thy dayes in vanity, thou shalt continue no longer in this world; and now the wrath of the Almighty is let out upon thee; Thou art upon thy sick bed in distresse, and conscience now is awakened, and tortures that soul of thine, and tells thee, that such and such wickednesse at such a time, in such a company, in such a chamber, thou didst commit; and thou beginst now to curse thy selfe for thy folly, and for neglecting the day of grace and salvation; and now thy time is almost gone; well, thy sickneſſe encreaseth, thy paines continue, thy friends are all sent for, and they come about thee bewailing of thee, and thou beginnest to look gastly, and drawest thy breath short, and the devil waits for his prey; thy mouth falls, thy soul departs, and there is an end of thee; an end of all thy pride, and an end of all thy stoutneſſe, and an end of all thy vanity, and wickednesse: and this is the man that hath not made God his portion: mercy hath had her time, but thou hast neglected it, and now thou art gone for ever. We speak much of the mercy of God, and is it not rich mercy for God to give to thee, a wretched sinful creature, such a blessed time of repentance as thou hast in this world? for God to call, and cry to thee, and to tender thee grace and pardon, and peace; he did not doe so to the Angels that sinned; when they committed but one sin against God, he cast them away, and would not so much as treat with them about any termes of peace: and therefore seeing thou

thou haſt had thy time already, let all the Angels in Heaven, and Saints and creatures, yea and devils themſelves, acknowledge that God was merciful to this man, to this wretched man and woman, that had ſuch a faire time, though now judgement be upon them. O my brethren, the thoughts of death under this notion, hath a great deal in it to work upon your hearts. I remember I have heard of one that uſed to pray ſix times a day, and being asked why he ſpent ſo much time in praying, he gave no other anſwer but this, I muſt dye, I muſt dye; that which was to come after, would put a period to the time of his life, upon which ſo much did depend. O that we had hearts to conſider it; and that we knew, even now in this our day, the things that belong to our everlaſting peace, before it be too late. Brethren, theſe things are of infinite concernment to your immortal ſouls; the Lord grant they may be prevalent upon every one of us.

We may apply this dreadfulneſſe of death (that followes upon the meditation of this point I have been upon) unto divers ſorts of people: as firſt, me thinkes it ſhould be of great force and efficacy to work upon the hearts of old people; your time is neer, you had need be ſure that your work is done; for certainly you have no long time for the accompliſhing of that great work, of making your peace with God; it is three or foure a clock (as it were) in your day of grace, the Sun is ſetting with you. Now if a man be to goe a journey upon his life, and hath neglected the fore-noon, and much of the after-noon alſo, and ſees the Sun draw low, he thinkes with himſelf, I had need make haſte now, for if the Sun be once ſet, and I not at my journeyes end, I am a loſt man, my life is gone. They that goe over where the Sea is dry at one time, and flowes at another, but ſo that if they miſſe but half an houre, they are dead men, if by their watch they finde the time is almoſt come for the waters to returne, then their hearts are daunted, and they ſay one to another, we had need make haſte, for the time is almoſt at an end. O conſider this you old men, that have neglected the time of your

youth, and now your time is almoſt at an end, know in this your day the things of your peace, double now your diligence. It is a moſt dreadful thing to ſee an old wicked man, an old ſinner, an old ſcorner, an old carnal wretch, that never underſtood the great buſineſſe that he came into the world for.

Secondly, this concernes all prophane wretches, who inſtead of doing the work of their time, and preparing for their everlaſting eſtate, goe directly backwards, and make the breach between God and their ſouls wider. If a man have a journey to goe for his life, and he muſt goe it before the Sun be ſet, and he goes a quite contrary way; when he begins to reflect upon himſelf, he then ſayes, where am I? If the Sun goe downe before I am at my journeyes end, I am a dead man: ſo is it with you that goe on in wayes of prophaneſſe, God hath ſent you here to live; to the praiſe of his name, and to work out your ſalvation with feare and trembling, and you have gone directly backward, and the time of your lives hath been ſpent in nothing elſe, but in making your ſelves ſeaven-fold more the children of wrath then before: you had need now look to your ſelves; for if you dye in your courſe of prophaneſſe you are undone for ever.

Thirdly, for thoſe that have been heretofore in a good forwardneſſe in the way of life and ſalvation, that have had ſome ſtirrings of conſcience in them, but yet through the violence of their luſts have been turned back againe, and have fallen off from their former ſtate; certainly this point might ſtrike thee to the heart. As a man that is to goe over the Sea for his life by ſuch a time, and he hath a good gale for the preſent, but when he is come neer the haven, a great guſt drives him back againe; O what a ſad condition is this man in? ſo is it with thee; the time was when thou hadſt a good gale; God came graciouſly to thee, by the work of his ſpirit, and thou ſeemedſt to be in a good forwardneſſe in the work thou waſt borne for; but the guſt of ſin, and the violence of luſt, hath carried thee quite back againe, and now thou art further

further off then before: how should this awaken thee to improve all thy time and opportunities to the uttermost for the good of thy soul.

Againe, this concernes those that upon every discontent wish themselves dead; as some froward people, if any thing crosses them; they presently wish themselves in the grave. O vaine man and woman, dost thou know what thou doest, to wish the time of thy life at an end? thou mayest meet with another manner of discontent then ever thou metst withall here; for after death comes judgement. *Amos* 5.18. *Woe unto you that desire the day of the Lord, to what end is it for you? the day of the Lord is darkneſſe and not light.* So I say, woe to them that in a froward mood desire the day of the Lord, which is not a day of light, but like to be a day of darkneſſe unto them, for ought they can tell. Instead of giving God the praise of thy life, upon every sullen mood doest thou wish thy self dead? this is a great dishonour to the grace and mercy of God extended towards thee.

Again, this concernes those that upon every drunken occasion, for a word or two, will venture their lives: tis true, fooles will venture their lives for trifles, because they know not the worth of them; but those who know the worth of their lives will not doe so. I remember a story of a Philosopher, being at Sea and in danger of his life, he was mightily afraid, and the Marriners were not at all afraid: what (say they) are you a *Philosopher* afraid, when we rude Marriners doe not feare? I (says he) there is reason for it; for if I dye, a Philosopher is gone; but for you, your lives are not worth much: so they that are ready to venture their lives in a drunken quarrel, and will venture nothing for God, and a good cause, know not what their lives are worth, and that is the reason they are so willing to throw them away.

Again, it concernes those that in trouble and anguish of conscience are ready to lay violent hands upon themselves to take away their lives; one would think this point thus opened and applyed might for ever keep back such a temptation for time to come. What an infinite desperate folly is this, that

that I that am made ſenſible of Gods wrath, and am afraid of it, ſhall yet doe that which may put me irrecoverably into it, and ſtate me eternally in it, as they doe who lay violent hands upon themſelves. If any people in the world ſhould deſire the continuance of their lives, and prize them at a high rate, thoſe that are troubled in conſcience ſhould doe it; they ſhould pray *Davids* prayer, *Pſalm.* 39. 13. *O ſpare me, that I may recover ſtrength, before I goe hence and be no more.* And uſe Gods own argument *Pſalm.*103.13,14. where it is ſaid, God is merciful to his people, becauſe he remembers they are but duſt. So doe thou plead with God, and ſay, O Lord, ſpare me, I am but duſt, and as a winde that paſſeth away and ſhall never returne againe; now is the time wherein thou haſt ſaid thou wilt be intreated: O let my life be continued, for if this time be out, I am gone for ever.

Laſtly, this concernes thoſe that have been (as they thought) upon their death beds, that have apprehended themſelves as dying, and have had this truth ſomewhat ſetled upon them, that have ſeen eternity before them, and have been in danger (as they conceived) of everlaſting ruine, and in their own hearts have received judgement, but God hath magnified his mercy towards them, and reſtored them againe: perhaps in this condition when thou ſaweſt and hadſt the judgement in thine own heart, that thy time was gone, thou then madeſt promiſes, and ſaydeſt, O if God would ſpare my life, what a new man would I be! I would be ſure to make uſe of my time in another manner then ever heretofore: Well, God hath raiſed thee up againe, and what then? why now thou wilt venture upon Gods patience, and his wrath too; O woe to thee, when thy dayes are ended, and this judgement comes, it will fall dreadfully upon thee.

Wherefore my brethren, let me ſpeak to you all (for I am not come this day onely to ſpend an houre with you, but to doe your ſouls ſome good) be it known to you, this is your day, the day of grace and ſalvation: And yet once againe, in the name of God, I declare unto you, this truth (ſuppoſing you have heard it many times before) that there is not the

the worst, the vilest in the congregation, that is come through the providence of God before God this day, but for ought we know it is possible for thy sinnes to be pardoned; it is possible yet for thy soul to be saved, for God to be reconciled to thee, and this day it is once more declared to thee, that thou art not yet stated in eternal misery, which might have been thy condition before now: O that when you are gone home, you would get into your closets, and fall down before God, and blesse him for this message, once more preached to you. Beloved, if I, or any of the servants of the Lord, should be sent by God to the gates of hell, with this message, O you damned spirits, know from the Lord, that there is a possibility for you to be saved, certainly they would with joyfulnesse hearken to such tidings. Now this cannot be preached to them, but this may be, this is preached to the vilest and wickedest wretch, and enemy to God and goodnesse that is in the congregation; and God declares this now to you, but how long it will be before judgement comes to state thee in another condition, thou canst not tell, therefore know in this thy day the things of thy eternal peace: and who knows what may depend upon one day? yet prayers and teares may doe thee good; but stay a while, and though streames of bloud should flow from thee, and thou shouldest cry and howle to God to all eternity, it would never doe it; therefore know your time; it is a happy thing for a man to doe a businesse in such a time wherein he may have the benefit of it; amongst men, though a thing be done, yet if not in the season of it, it loses of its worth and efficacy: so now prayers, and teares, and mourning, and crying to God for mercy, the efficacy of these things are gone, except they be done in time; and for ought thou knowest unlesse they be done this day, or to morrow, or very shortly, they may doe thee no good at all: therefore now take your time; God proclaimes and sayes to every one of you this day, Poor creatures, as ever you expect to receive mercy in the day of Christ, look to it now; for now the golden scepter is stretched forth, now is the acceptable time, and the day of grace and

salvation

ſalvation, come in and accept of the offers and tenders of grace and mercy now, or elſe you are gone for ever.

Wherefore then let this take off all ſlightneſſe of heart, and thoſe roving diſpoſitions of your ſpirits, that run ſo after vanities. If a man that were wilde in his thoughts, and that had his eyes roving up and down, ſhould have one ſay to him, Sir, conſider what you doe, for it concernes your life, if you miſcarry you are a dead man, it would make him call in his thoughts, and compoſe his ſpirit: ſo, if thou haſt a ſlight and wandring heart, this is ſaid to thee this day, friend, poor ſoul, know what thou art doing; even this dayes work concernes thy life, thy eternal eſtate, and take your ſelves off from all creatures, til you have done ſo great a work; ſo ſaies the Apoſtle 1 *Cor.* 7. 29, 30, 31, 32. *Brethren, the time is ſhort, it remaineth that both they that have Wives be as if they had none; and they that weep as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they poſſeſſed not; the time is ſhort.* The word is, the time is wrapt up, it is folded up; it is a Metaphor taken from cloth that is folded even to the very fag end: the time is all folded up (ſayes the Apoſtle) therefore let your hearts be taken off from the creature. Truly brethren, whatever you think of this point, yet thoſe that underſtand themſelves aright, would not venture to be in an unconverted eſtate one half houre for ten thouſand worlds; for they know that when death comes, then judgement alſo comes.

And you that are poor people, who live hardly, and in great extremity in this world, yet ſo long as you live here, your condition is comfortable; for you have time to doe that worke that is of ſuch mighty conſequence for the good of your ſouls: And indeed upon the conſideration of this point, peoples hearts ſhould be taken off from the creature; for a man had better live here in order to that great work, though as a ſtock or log in the fire, then to be taken away before he hath done that work he was ſent into the world for. When men are in paine, they would faine dye; I, but did they know what will be the ſtate and condition of a wicked man

man immediately after his death, they would rather live, though as the miserablest creatures in the world.

And consider all you young ones, now while God gives you time, of this great work of making your peace with him. If a man were to goe over Sea about a businesse of great weight, after he comes upon the shore, what should his first thought be? let him first make sure of his great work, and then be merry afterwards. If thou hast made sure of this great work, that thy peace is made up with God, and that thy everlasting estate is secure, then thou mayest be merry amongst thy friends, and mayest live joyfully, and comfortably all thy dayes. It was the complaint of one, that Art is long, and life short; but surely the art of providing for eternity is a long and difficult art, and thy life is short and uncertaine: O therefore doe not put off this great work, as *Seneca* speakes of some, they are alwayes about to doe, they will, and they will, and are about to live, but never live. O that you that are young ones would begin betimes; and this point setled upon the hearts of young ones, would cause them to apply themselves with all their might to the great work of their souls, And that which you do, be sure you do it with all your might; which is the Argument of the Holy Ghost, *Eccles.* 9. 10. *Whatsoever thy hand findeth to doe, doe it with thy might; for there is no work, nor device, nor wisdome in the grave whither thou goest.* If ever thou hadst a work to put forth thy strength about, O doe it here, doe not onely have some faint wishes and desires, and some sudden good moods, as perhaps at the hearing of such a truth as this is, you have some sudden wishes and inclinations; no, but work out your salvation with feare and trembling, and be sure to take hold of all opportunities, seeing so much depends upon the short time of your lives. If a man were to goe over Sea for his life, and had a faire day and winde, it were desperate madnesse for him to say, Well, I have two or three dayes more to goe over in, and therefore I will not go now, and so neglects his gale; and when those days are past, and the last day comes, he thinks to go over, but cannot have a wind, for

a world: so, many think they will repent when they come to dye. O but take heed when thou hast a gale that thou dost not neglect it, for feare it never come again; and know that if the Lord stirres any of your hearts this day, or any other day, by his word, and you neglect it, and goe to your businesse, and shops, and to your sensual pleasures and delights, you may hereafter desire to have such a time of the working of Gods spirit againe, and if you would give a thousand worlds for it (were it in your power) you cannot have it, therefore take heed you doe not neglect this great work. And upon this ground labour to make sure work; for if a man had a work to doe, and having done it amisse, he might mend it afterwards, he need not be so exact about it: but if a man be set about a work, and he knowes when it is gone out of his hands, he can never mend it, he will not be careless in it, but will lay his work to the rule, and labour to make all sure. Know, it is so with you about your eternal condition: that which you doe in this world, must be available for ever, you cannot mend it afterwards. If after you see your selves cast, you should say, O Lord give me farther time, and let me come into the world againe, and then I will mend this and the other fault that I was rebuked for; God will say, no; you cannot returne into the world again; therefore it neerly concernes you to make all sure while you have time. And doe not rest upon blinde hopes, and desperate adventures, I hope it will be thus and thus with me; but entertaine this thought, What if it should prove otherwise? what if I should miscarry? this will mightily daunt the heart of a man, especially if he knows that upon his miscarriage, he is undone for ever.

Yet further, (which is another branch of the exhortation) my brethren never baulk any way of God for feare of sufferings, be willing to suffer any hardship for Gods way. How doth that follow? thus: If the time of thy life be that upon which the stating of thy eternal condition depends, then it concerns thee to goe through stitch whatever comes in thy way; as for instance, suppose a man were going to such a

place

place, and he muſt be there at ſuch a time for his life, and riding apace through the ſtreets the dogs bark at him (as uſually the dogs bark moſt at thoſe who ride faſteſt) how little doth he regard the barking of the dogs: but did a man ride onely for his recreation, then it would be a little troubleſome to him: And when a man rides for his life, though the clouds gather, and the raine falls, yet he will not returne; and if he meet with foule and dirty way, he will through it, or with a ſlough he will over it, becauſe it is for his life: but if a man rides for recreation onely, and meets with windes, and clouds, and ſtormes, he turnes back again. And truly brethren, the wayes of moſt Chriſtians in religion are (me thinks) ſuch as if they took them up for recreation, and nothing elſe; therefore if there be but a cloud ariſe, a little trouble and affliction appear, they repent their way, and preſently return back again. O but did God reveal to thee what eternity is, and what depends upon the courſe of thy life here? then though there be clouds, and ſtormes, and tempeſts, and rugged wayes, yet thou wilt be ready to goe through all. The concluſion therefore is this, whenever thou art tempted to ſin, labour by what thou haſt heard this day to repell temptations; and ſay, God hath ſhewed me this day the great errand and buſineſſe I came into the world for; of what infinite concernment thoſe things are, that depend upon the time of my life: ſhall I then ſatisfie the luſts and corruptions of my own heart, and gratifie the devil, and the world, and in the meane time neglect that which is of ſo great importance for the good of my ſoul? Then once again, O that you all knew in this your day the things that concerne your eternal peace! Conſider what hath been ſaid, and the Lord give you underſtanding hearts to make uſe of it.

This Sermon was preacht April 29. 1641.

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Holinesse in Scripture is called the beauty of God ibid.
Holinesse, some seeds of it, the very image of it onely in the creature, is called the glory of God ibid.
Holinesse puts a lustre upon all the other attributes of God, and makes them glorious ibid.
Gods name is glorious by holinesse, because the speciall end God aimes at in all his works of creation and providence, is to advance holinesse. 18

Why God hath this title, glorious in holinesse given him here in this Song of Moses

1. *To shew that the infinite excellency of Gods power is such, that it is without any mixture of evil in the exercise of it* ibid.
2. *God manifesteth here the greatnesse of his wrath upon his enemies, and yet the glory of his holinesse also* ibid.
3. *This Title is given to God here, because in this great work of his he did manifest his faithfulness in fulfilling of his promises to his people* 19

Use.

1. *Hence Christians may observe whether ever they understood God aright or no,* viz. *by considering what is that excellency of God that their soule cleaveth with* 20
2. *Gods people should exceedingly comfort themselves in God, in that they have to doe with God as a holy God* 21
3. *If God be glorious in holiness, so are the Saints glorious in holiness also* 22
Holiness puts a glory upon their persons ibid.
Holiness puts a glory upon all they doe and enjoy 23
Holiness is the very principle of eternall life ibid.
Holiness is the proper object of Gods delight ibid.
Holiness is a separation of the creature for God and eternall life ibid.
Holiness in the Saints puts a reverend respect upon them in the very

very consciences of wicked men 24
4. *If God be glorious in holiness, then certainly God will maintain holiness in the world* 25
It concerns all men to honour holiness, and to set up the glory of Gods holiness as much as they can in the world 26
Christians are especially to look to their hearts, to cleanse them, when they draw nigh to God ibid.
5. *As God is glorious in holiness, so we are to set him out in his glory, by keeping his worship pure* 27
6. *The consideration of Gods holiness should humble us, and make us ashamed for the remainder of that unholiness that is in our hearts* 28
7. *If God be glorious in holiness, then we have all need of Jesus Christ* 29

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This truth is the great point of Divinity that is absolutely necessary to eternall life 33
Tis the sum of the Gospel, and the most supernaturall truth revealed in all the book of God ibid.
A truth the Angels themselves desire to pry into ibid.
Tis that which requires the work of the Spirit beyond the ordinary work of the Spirit of God to reveale it 34
Tis a truth that is the most profitable of all the truths contained in all the book of God ibid.
There is no truth in Scripture whereby we honour God so much as by this 35
The Doctrine proved 36

How it comes to paſſe that there can be no good communicated unto us from God, in order to eternall life, but by Chriſt.

1. *Becauſe of the breach of the firſt Covenant that God made with mankind* 37
2. *There is ſuch an infinite diſtance between God and man, that there can be no comming together but by Chriſt* 38
3. *There is the ſtrength and curſe of the law upon every ſoule naturally, that keeps the ſoul from mercy* ibid.
4. *There are the cries of infinite juſtice againſt man, which muſt have ſatisfaction* ibid.

How Chriſt is all in all to us in Gods communication of good to us.

1. *From the covenant that God the father made with his ſon from all eternity* 39
2. *Chriſt actually comes to be the way of conveyance of all good to us, by taking our nature upon him, and ſo making us reconcileable to God* ibid.
3. *Chriſt was content to come into the world, to be made the head of a ſecond covenant between God and mankinde, to perform whatever God the Father ſhould require for the ſatisfaction of divine juſtice* 40
4. *By this means God in forgiving of ſin, goes in a way of juſtice as well as in a way of mercy* 41
5. *And he is the way of conveying good to us, as by his ſatisfaction, ſo by his interceſſion* 42

Some ſpeciall great things we have from God, inſtanced in; and that Chriſt is all in all in thoſe things.

1. *Chriſt is all in all in the point of Juſtification and pardon of ſin, and the acceptation of us as righteous* 42
It is not all that we have done, nor all that we can poſſibly doe, that can be our juſtification 43
It is not what God enables us to doe, that can be the formality of our juſtification ibid.

It is not onely what we can doe, or can be enabled to doe, but tis not Gods mercy added, if barely considered, that can eeke out our justification 44
2. *Christ is all in all in point of Adoption* 45
3. *Christ is all in all in point of our reconciliation and peace with God* 46
4. *Christ is all in all in point of all our Sanctification, that is, Sanctification to life* ibid.
5. *Christ is all in all in the want of all things* 47
6. *Christ is all in all in the enjoyment of all* ibid.
And as Christ is all in all in the good we have from God, so he is all in all in what ever we tender up to God 48

Reasons why God will have this way of communication of himselfe unto us through his Son.

1. *That hereby God might manifest to all the children of men what a dreadfull breach their sins had made between God and them* 50
2. *God takes this way, because he sees it is the most advantageous for the manifestation of his glory* 51
The glory of his mercy ibid.
The glory of his justice ibid.
The glory of his wisdom 52
The glory of his holiness ibid.
3. *God saw there could be no such way to draw poor sinners to himselfe, as this* 53
4. *God doth it to endeare his mercy to his Saints for ever.* 55
5. *God delights to honour his Son, and therefore makes him to be the means of conveyance of all good to those he intends it to* ibid.

Use.

1. *To admire the depths of the councell of God, and the infinite glory of the riches of his grace unto mankind* ibid.
The work of Redemption greater then the work of Creation 56
2. *We should blesse God that ever we knew Christ, and that the mysterie of the Gospel hath been revealed to us* 57
3. *It shews how deare Jesus Christ should be unto us* 59

4. *If*

4. *If we have an intereſt in Chriſt, it ſhould ſatisfie and content us though we have nothing, or be nothing in our ſelves* 60
5. *We ſhould be willing to give up all to Chriſt* ibid.
6. *Chriſt ſhould be the rule of our prizing all things* ibid.
7. *The heart ſhould with mighty intention be carried forth toward Jeſus Chriſt* ibid.
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They are ſubſtantiall; for,

1. *They have more in them then appears to be in them* ibid.
2. *They have much of God in them* ibid.
3. *They are the very centre of the thoughts and intentions of God himſelfe, and that which he aimes at in all his works towards his creatures* 69
4. *They have a reall and ſubſtantiall operation upon the ſoules of thoſe that are acquainted with them* ibid.
5. *They have an eternall ſubſiſtency* ibid.

And faith gives them an substantiall being; for,
1. *It is faith that carries the son o contemplate upon God himselfe* 70
2. *By faith the soul comes to know what riches there are in the glorious things of God* ibid.
3. *Faith converseth with the glorious counsels of God* ibid.
4. *Faith converseth with the great things of the covenant of grace* ibid.
5. *Faith receives the testimony of the Holy Ghost* ibid.
Faith makes the things of God that are absent, and but hoped for, yet to be present to the soul 71
Evils that are very nigh, faith can make them at a mighty distance ibid.
Good things that are absent, and a great way off, faith can make them as if they were really subsisting ibid.

Faith makes the things of God that are absent, to be as present.
1. *Because it sees them as certainly as if they were already* 73
2. *Faith looks upon the present possession of things* ibid.
1. *In Christ our head* ibid
2. *We have the first-fruits of the Spirit* ibid.
3. *This time is nothing to eternity* ibid.
4. *Faith eyes the things of Heaven continually* 74
5. *The Saints enjoy all in God* ibid.
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1. *They are hidden* 77
2. *They are beyond the principles of reason* ibid.
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We should cease wondering that men of excellent parts and reason doe

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1. *It requires hard things of thoſe that are under it* 90
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7. *The Law exacts the obedience it requires exceeding rigorouſly* 93

8. *There*

8. *There is this rigour in the Law, that upon any the least breach of it, it doth utterly disenable the soul for ever performing any obedience to it again* ibid.
9. *The Law requires as perfect obedience as if we had all principles that might enable us to keep it* ibid.
10. *It requires it of us, and yet gives us no strength to doe what it requires* 94.
11. *In all the Law doth, it strikes at our life* ibid.
12. *Upon any breach, it doth presently binde over the soul to everlasting death* ibid.
13. *When the Law is once offended, it will never be made amends again by any thing we are able to doe* ibid.
14. *The Law accepts of no repentance* 95
15. *The Law when it hath opened our wounds and miseries, it shews us no means of deliverance* ibid.
16. *The Law accidentally stirs up lust* ibid.
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This rigour of the Law will not seem hard, if we consider,

1. *That we have to deale with a God of infinite justice and worth* 96
2. *If we consider that state of perfection wherein God made man at first* ibid.
3. *If we understand aright what sin is* ibid.
4. *If we consider those things that we all take for granted, that yet are as hard as these* ibid.

Use.

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The liberty of the Goſpel opened in ſeventeen particulars

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2. *Thy Law-giver is no other then he that is thy husband and thy advocate* ibid.
3. *Thou art made a law to thy ſelf by having the law of God written in thy heart* 101.
4. *Though there be many imperfections in what thou doeſt, yet if God can ſpye out but the leaſt good thing in thee, he will take notice of that, and caſt away all the evil* ibid.
5. *If there be a deſire in thee to doe good, God accepts the will for the deed* 102
6. *Though the Goſpel call for obedience, yet it doth it in a ſweet and loving way* ibid.
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11. *Sins againſt the Goſpel ſhall not have power to root out any habits of grace* 104.
12. *The Goſpel takes advantage at our miſery to pardon us* ibid.
13. *All that is required of us, may be accepted from another* ibid.
14. *The grace of the Goſpel ſhewes a way wherein God ſhall have all the wrong made him up that ever thy ſins did him* ibid.
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Wicked men when they die, are ſtated in an irrecoverable evill condition ibid.

The tenor upon which we all hold our lives 110

There can be no repenting, nor believing after this life 112

After death God takes away all means of grace ibid.

The ſouls of wicked men are then ſtated in ſuch a condition that they can doe nothing but ſin ibid.

At the great day Chriſt gives up the Kingdom to the Father 113

Preſently after death the wrath of God is let out fully into the ſoules of the wicked ibid.

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We have cauſe to bleſſe God for the continuance of our lives, eſpecially thoſe that have not throughly made their peace with God, and are not upon certain and infallible terms in this great buſineſſe of providing for their eternall eſtates ibid. 114, 115

Uſe 2.

Thoſe are to be reproved that miſpend and ſquander away the precious time of their lives about vanities, and neglect the great buſineſſe that they were ſent into the world for 116

Time an exceeding precious thing ibid.

Few think of the paſſing away of their time, or that any great matter depends upon the time of their lives here in this world 117

Uſe 3.

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Gods wrath let out fully upon the wicked immediately after death 121

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The dreadfulneſſe of death is applicable,

1. *To old people, whoſe time is neer at an end, and therefore had need be ſure that that great work be done, of making their peace with God* 123
2. *To prophane wretches, who inſtead of doing the work of their time, and preparing for their everlaſting eſtate, goe directly backwards, and make the breach between God and their ſoules wider* 124
3. *To thoſe that have heretofore been in a good forwardneſſe in the way of life and ſalvation, but yet through the violence of their luſts have been turnd back againe* ibid.
4. *To thoſe that upon every diſcontent wiſh themſelves dead* 125
5. *To thoſe that upon every drunken occaſion for a word or two will venture their lives* ibid.
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ERRATA.

IN ſome of the books, *p.*8.*l.*33. *for* reference *read* inference, *p.*9. *l.*11. *for* notion, *r.* Nation, *l.*19. *for* Numb.27. *r.* Numb.23. *p.*17. *l.*27. *for* ſo take all, *r.* take all, *p.*23. *l.*19. *for* them, *r. him*, *p.*25.*l.*3. obſerve no ſtop at conſciences, *p.*26. *l.*26. for in this holy worſhip, *r.* in his holy worſhip, *p.*31. read the text thus, *but Chriſt is all, and in all. p.* 37. l.33. *for* the humane, *r.* humane, *p.*54. *l.*24. *read* doe but take this one rule for that; *p.*76. laſt line, *for* 2 Cor.2. *r.* 2 Cor.4. *p.*99. *l.*30. *for* Levit.29. *r.* Levit.25.